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No. 2.



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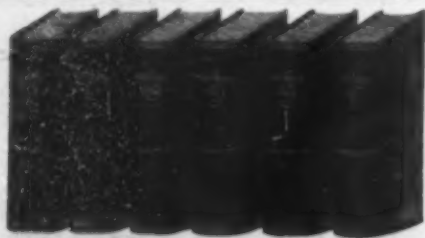
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Vol. XXII.

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No. 2

WHAT THE CHRISTIAN CENTURY STANDS FOR

In all things for Loyalty to Christ and Liberty in Christ. For the Word of God as the Revelation of the divine Will and the New Testament as the Revelation of the mind of Christ. For the conversion of the world through the preaching of the Gospel of Christ. For a fuller recognition of the Holy Spirit—his presence and power in the Church of Christ and the fruits of the Spirit—love, joy, peace, etc., in Christian life. For the Unity of the body of Christ as essential to the conversion of the world and the culmination of the Christian system.

T HERE shall never be one lost good! What was,
shall live as before;
The evil is null, is naught, is silence implying
sound;
What was good shall be good, with, for evil, so much good
more;
On the earth the broken arcs; in the heaven, a perfect
round.
All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor
power
Whose voice has gone forth, but each survives for the
melodist,
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too
hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by and by.
—Browning.

EVENTS AND COMMENTS

W HAT strikes one most in running the eye up this
graduated ascent (evolution) is that the move-
ment is in the direction of what one can only call
spirituality. From the growl of a lion we have
passed to the whisper of a soul; from the motive fear to
the motive sympathy; from the icy physical barriers of
space to a nearness closer than breathing; from the tortur-
ing slowness of time to time's obliteration. If Evolution
reveals anything, if science itself proves anything, it is that
man is a spiritual being and that the direction of his long
career is towards an ever larger, richer and more exalted
life. On the final problem of man's being, the voice of
science is supposed to be dumb. But this gradual perfect-
ing of instruments, and, as each arrives, the further revela-
tion of what lies behind in Nature, this gradual refining of
the mind, this increasing triumph over matter, this deeper
knowledge, this efflorescence of the soul, are facts which
even Science must reckon with. Perhaps after all, Victor
Hugo is right: "I am the tadpole of an archangel."—
Henry Drummond.

* * *

By action of the great union meeting of Chicago pastors,
at which five hundred were present to hear National Super-
intendent Baker, January 29th was recommended as a
day upon which every church in the state of Illinois should
consider the local option bill, which will be pending in
the legislature at that time. Two years ago in response
to a similar call which came from Springfield, more than
a thousand churches responded, and this was the secret of
the phenomenal success and astonishing progress of the
league movement in the last legislative session, and started
the flood of letters to the members. The Anti-Saloon League
is planning to make the present year's demonstration far
surpass that of two years ago.

Already the Manchurian war is working powerfully for
the masses in Russia. The czar yielded to the extreme
autocratic party when he turned M. Witte out of office, or
at least gave him a mere nominal position, and the result
was not only to hold up all reforms at the time, but to allow
the arrogance of the aristocrats, who, like all tyrants, are
short of vision and cling to the superstition that Divinity
hedges them around about with a sort of infallibility, to
plunge the empire into this useless and disastrous war,
which has not only put the nation to shame, but brought
an incipient revolution at home. Sasonoff, the slayer of
the tyrant, Von Plehve, who was given a light sentence,
doubtless to allay the populace, made a notable address at
the close of his trial, in which he warned the bureaucracy
that there were thousands to carry on the work of slaying
such oppressors and that more than one hundred volun-
teered for the act he committed. Riots have been break-
ing out continually of late and the specter that must have
been hanging like a dread specter over the court since the
war began has begun to take form. Revolution is dormant
in Russia and lacks only education to bring the people to
that last resort and final right of all men—that of rebel-
lion. With the army in the East and the resources of the
government heavily tasked, men who feared to speak
before are now raising their voices. Mirsky has been
placed in the most important office of the government and
Witte is again in favor. That splendid statesman was
placed at the head of a committee in 1902 and his report
has now been received. It recommends the thing for which
he was turned down before, and the czar promises its
enactment. That is the placing of the peasantry on the
same basis as all other subjects. The peasant has been a
pariah since Alexander freed him from serfdom. He is a
primitive yet and the reform will wisely hedge him about
so he cannot be preyed upon. He drinks vodka in great
quantities, lives in communal villages and houses himself
with the animals. He is the willing servant of the priest,
and looks upon the czar with superstitious reverence. Flog-
ging has been his punishment until recently. The czar
promises several other minor reforms, but rebukes the
zemstvos for their petitions and clings to the autocracy,
denying a constitution and a legislative assembly. The
course to be pursued will doubtless wisely begin at the bot-
tom by enlarging the powers of local assemblies and edu-
cating the people in self-government. If Nicholas desires
immortality along with Peter and Alexander he will give
the land a constitution and place the magnificent Russian
people in the way of progress. Alexander was ready to do
so, but died at the instigation of the Grand Ducal party.
It is impossible for us to realize the czar's position. A
hasty step might bring a bomb to his feet, as it did to
Alexander's. He seems to be better of heart than he is
strong of head. The integrity of the courts will be guar-
anteed and a plan is proposed for workmen's insurance.
Russia has not been behind in social efforts, but they are
paternalistic, efforts to heal the sore without cleansing the
system.

EDITORIAL

THE DUTY OF EDUCATION DAY.

THE third Sunday in January has been set apart as Education Day among the disciples of Christ. This is a new date in our calendar, and there is danger that it may be overlooked. Upon the ministers will fall the responsibility for its observance. If any of them should forget it a word of reminder will not be out of place.

The interest of education has received but small attention from the majority of our people. Most of our schools have been private enterprises, securing more or less regard and support from a local circle of friends. Recently, however, a new period has dawned. The colleges have risen to demand more serious consideration. As they recognized the duty of meeting the educational demands of the hour with ampler equipment and the lifting of the standard of study, they have been encouraged to appeal to the churches and individuals of means, not as mendicants, but as institutions which have the right to life, recognition and proper support.

The educational conscience comes but slowly among our people, but it is appearing. The claims of the Gospel upon us we admit. The demand that character conform to belief we concede. The call of the mission field we now regard as legitimate. Christian benevolence is given a place in our budget. Christian education must be joined with these as a rightful claimant to our thought and means.

Education Day ought to have some recognition in every church. Services may well be preached on the responsibility of the church for the training of its children, the type of education needed, the duty of the home as an aid in education, the place of religion and morals in a balanced scheme of popular instruction, and the merits and claims of our own institutions as factors in the program. Wherever there is a local institution which merits mention and advocacy such should be given it. It will be taken for granted that the churches of Illinois will remember Eureka, those of Iowa Drake, those of Indiana Butler, those of Ohio Hiram, and so on through the list of colleges that have a right to the sympathy of the brotherhood. Then there are the more general causes of higher ministerial education and student aid which deserve consideration. It must not be forgotten that the graduates of many of these colleges are pursuing courses of graduate study in the universities. The membership of the Disciples' Divinity House of the University of Chicago numbers twenty-four. There are groups of graduate students representing the disciples in the divinity schools of Yale, Harvard, Union and Columbia. The facts regarding our educational work, such facts as are presented in this issue of the Century, are inspiring and furnish ample material for public presentation.

There is another phase of Education Day which needs emphasis. Reflection upon facts should issue in some response. An offering ought to be made, either for the work of the educational board or for some specific work. Without effort which could be called sacrifice the churches could raise a sum worthy of the day, and every educational interest and institution among us would be strengthened on offering in behalf of some known student who is seeking to prepare himself for the best work in the ministry, or in behalf of the nearest college belonging to the Disciples, or for the Divinity House whose work conflicts with none of the colleges, but is for the entire brotherhood, or for the educational board, will deepen interest on the part of givers, and advance the cause of education among us.

Remember Education Day!

The tuition fees of students in college pays for less than one-half of the expense of giving them instruction.

Public schools cost and are run without reference to the amount of tax paid by this patron or that. Every child must be instructed and the public pays the bill.

THE NEXT REFORMATION.

OUT of the plea for the realization of apostolic, primitive and Catholic Christianity, the next reformation has already commenced to grow, and, like all the rest, it will consist of a reproclamation of a central and satisfying truth which has not been sufficiently emphasized, and that truth will be a practical recognition and application of the lordship of Jesus Christ in human affairs. "Jesus as Lord" of the conscience and the whole life of man will be the crux and gist of the world's next great forward spiritual movement. The truth and inspiration of this revival will not be a new principle, nor necessarily the interpretation of a new theology, nor the application of a new ethic, but the deeper and fuller realization of an old truth always accepted by the church, a truth at once comprehensive as its character, unifying in its power and effective in producing a higher type of religious thought and life, the Lordship and universal moral authority of Jesus Christ.

This new impact of the personality of the Master upon the consciousness of the church will bring about a new era in evangelism and in the moral regeneration of society. When the sovereignty of our Divine Lord is recognized in the home, in all domestic relations, when he reigns in the workshop, in the counting house, in the store, in the field, in politics, in municipal government, in civic administration, in the court house, in the school house, in the church, and in all the spheres of individual life, not only will a great religious revolution have come, but the ethical reformation predicted will have reached us as an effect of the great spiritual change which has preceded it; and not only will the reign of the golden rule be established, economic and social justice attained, but to Him every knee shall bow of things in heaven and things in earth and things under the earth, and every tongue shall confess that He is Lord to the glory of God the Father.

* * *

This reformation will not find its basis in a narrow, shallow literature of the words of Jesus, in the legalism of the scholastic middle ages, but in a better understanding of the mind and spirit of the Master, and the necessity of their application to life. It will find less danger in the higher criticism than in the lower Campbellism. Religious intolerance and bigotry, while loudly professing a monopoly of loyalty to Christ and the Bible, will be its chief hindrance and its worst foe, as it has been from the beginning. The Christological basis of the new reformation will be the fact that the revelation of God in the historic person of Christ is the foundation of the Christian creed and the Christian church. The apostles will not be regarded as the creators of Christianity, but as the first and best interpreters of the mind of Christ, and this will give us a chance at the sources that we may study the words of the Master from the Master's own point of view.

What part is The Christian Century and the adherents of our special movement to take in this new reformation? As we have been conspicuous for more than three-quarters of a century in a special plea for a catholic and spiritual Christianity, which all Christians can accept without any sacrifice of truth or conscience, and have been from the first in the front rank of those who lay supreme emphasis upon the divine nature and universal authority of Jesus the Christ the son of God, there is perhaps no people better qualified for effective leadership in bringing to the attention of our time the need of absolute submission to Jesus Christ as Lord of all. We have not yet completed our task of teaching the world that faith in Christ and not faith in creeds and dogmas has in it the redemptive and saving power of the gospel.

The church has a vital interest in the college that represents it for to it must it look for its ministry and many of its consecrated workers. Thus the church should support the college by regular, annual, and systematic subscriptions.

Its great need is more endowment but while getting it there is a way to give it the benefits of an endowment and the Illinois Christian Educational Association presents the plan.

Jericho and the Dead Sea

HERBERT L. WILLETT

THE whole of the Jordan region is covered with vegetation of a tropical nature, from the hills to the river. Everywhere flowers, especially the red anemone, were abundant. The contrast between the barren and rocky cliffs over which we came from Jerusalem and this wonderful burst of flowers and shrubs was striking. From the eminence where the carriages were waiting, it was possible to look down upon the three sites of Jericho. First there was the location of the ancient city of biblical times, some distance to the north at the Spring of Elisha, which is about the only memorial of the place. At the point where the Wadi Kelt opens out upon the plain the Herodian city of Jericho was situated, and one still sees the outlines of that reservoir which Herod constructed as a bathing pool, and in which his unfortunate young brother was drowned by his orders. Somewhat nearer the river and between the two sites just mentioned, is the modern town of Jericho, which bears little resemblance to the splendid cities of earlier days which bore its name. Anciently Jericho was called the City of Palm Trees, but very few of this variety are now to be found there. In the days of the divided kingdom, Jericho belonged to the northern tribes and was considered an important outpost of the kingdom. In the Roman period Antony presented the city to Cleopatra, who in turn sold it to Herod. Under his direction the city was made beautiful, and used by him as a suitable winter residence. It was embellished with gardens and palaces and its tropical climate made it a delightful place in all save the summer months. Jesus, as we know, visited Jericho several times, and indeed the site of the house of Zaccheus is still pointed out. The crusaders built a town on the ruins of the old village, but time and the plunderings of the Turkish soldiers have reduced it to an unimportant hamlet. Two or three hotels afford the only signs of modern life in the place. These hotels provide entertainment for the visitors who come to spend a day and a night on a brief visit from Jerusalem. Their names are appropriate. One is known as the Jordan, the other as the Gilgal Hotel. We found the latter a very comfortable but unpretentious hostelry.

During the evening after our arrival the men and boys of the town came into the courtyard of the hotel and began singing and dancing, evidently for the purpose of entertaining us in the hope of securing such backsheesh as we were inclined to spare. But our party took the matter into its own hands and presently was playing the old-fashioned games of "blind-man's-buff" and "drop the handkerchief," with the result that the surprised natives presently dropped their efforts at entertainment and looked on in an amused and astonished circle. We later understood that it is the regular practice of these people to pay visits of this kind to the hotels in the hope of receiving the gratuities of the guests.

Early the next morning our carriages were ready for the journey to the Dead Sea and the Jordan. The air was sweet with the aroma of flowers as we drove through the village, which otherwise presented a squalid and unkempt appearance. The climate is very hot during the summer months and the people appear to have very little energy except in the matter of thieving, which is often practiced upon travelers in the region. In this regard at least the protection of the Sheik of Abdu Dis is well worth all it costs. Many accounts are given of robberies in this region, not so much upon the highways as during the night, when horses and other belongings are carried off.

We drove for some six or seven miles southward, gradually entering a region of increasing barrenness and sandy hillocks with only scant vegetation. But as we approached the sea a phenomenon of singular interest was observed. The ground in every direction was covered with locusts. As our carriages drove along these creatures rose in clouds from the ground, and it was easy to believe that a plague of

locusts might well darken the heavens as well as consume every vestige of greenness. The members of our party amused themselves by running here and there among these creatures, and wherever they went clouds of the winged pests rose into the air with the whirring noise peculiar to their flight. Recalling that the Bedouin use locusts as an article of food, and that they were also a factor in the diet of John the Baptist, it was easy to see how abundant supplies could be secured when the locusts were as numerous as we found them.

We reached the north end of the Dead Sea about nine o'clock and spent several hours here in examining the place and testing the qualities of the water. The ladies betook themselves to a spot down toward the entrance of the Jordan, while the gentlemen wandered off in the opposite direction along the beach. Every few steps chunks of pure bitumen washed up from the bed of the sea could be picked up. Fish that had come down with the Jordan and perished in the strong salt waters of the sea lay here and there upon the shore. This body of water bears the Arab name of the Bahr Lut, or Lake of Lot. The story of his existence in the vicinity is found in the Khoran. It was known by the Greeks and Romans as the Sea of Asphalt, and by the Hebrews as the Sea of Salt or East Sea, as contrasted with the Mediterranean or West Sea. It occupies the deepest depression in the long trench that stretches from the Lebanon to the Dead Sea, and although the Jordan pours an enormous flood of fresh water into it every day, the intense heat of the region causes sufficient evaporation to keep the water within a few inches of the same level throughout the year.

* * *

The experiments of Dr. Masterman of Jerusalem, who has visited the sea frequently during several years past for the purpose of noting its rise or fall, show that two feet is about the limit of variation from one season to another. Remembering that the Dead Sea level is nearly 1,300 feet below that of the Mediterranean, one gains some idea of the tremendous depth of this trench as compared with the height of the central Judean Mountains on the one side or the hills of Moab on the other. The Dead Sea is forty-seven miles in length and nine and one-half miles in breadth at one point. It is flanked on both sides by steep mountains, affording almost no ledge or shore by the margin of the water. The average depth is nearly 1,100 feet, though the south bay is very shallow. This brings the bed of the sea about 2,600 feet below the level of the Mediterranean, and as Jerusalem is 2,500 feet above the Mediterranean, it is easily seen that the height of Jerusalem above the level of the Dead Sea is nearly 3,800 feet.

The water of the Dead Sea is characterized by a peculiar density, owing to the great evaporation. It contains nearly 25 per cent of solid substances, such as chloride of sodium, or common salt, chloride of magnesium and chloride of calcium. As a result the water is not only salty, but has a bitter and nauseous taste and is very oily to the touch. Bathing in the Dead Sea is a curious and not wholly pleasant experience. It is difficult to secure sufficient submergence of the body to make swimming easy, but the most inexperienced swimmer can float about with no effort. Some members of our party had this experience. They trusted themselves to the tender mercies of the buoyant waves, only to find that the wind blew them steadily out to sea. In one or two instances the other members had to organize themselves into rescuing expeditions to bring back the floaters to the shore.

A small sailboat was anchored near the collection of huts where visitors usually approach the water, but the price asked for its use was prohibitive. There was also a rowboat which could have been secured, but it was not sufficiently inviting to tempt us to any extravagance in that direction. There are evidences, however, that at one time boats made journeys on these waters. An island in the Dead Sea has

the remains of a landing-stage, and even in recent years the Greek patriarch at Jerusalem brought a small steamer to the Dead Sea to promote traffic, but the Turkish officials demanded exorbitant tribute as the price of a license for the boat, and it lies useless at its dock.

The Dead Sea probably presents the most sinister landscape in the world. While the picture drawn by Scott in "The Talisman" is exaggerated, and the waters are by no means dangerous to the lives of the birds that fly between its shores, yet it is a sea of depth. No living thing exists in these waters, and it is a fit symbol of the wrath of heaven upon a sinful race.

A WORKING CHURCH.

THE title seems to imply that there are churches that do not work. Yet it ought to be said that the poorest and feeblest church has workers in it. Our ideal, however, is a church in which every member works, doing some definite, systematic work for and through the church to which he belongs. Ours is an adult, able-bodied membership; why shouldn't they be at work? We have a timely plea; we are not set for the defence of an outgrown theological system; we have not camped in the graveyard; and as long as we are true to the great principles of our movement, we do not carry any ecclesiastical impedimenta.

In spite of our advantages, we fall far short of the ideal in church activity. Go among the Disciples and study their churches. You will find in any representative congregation, a preacher, earnest and industrious, though many do not earn the compliment paid Sir Francis Drake—"He toils terribly!" Then there is the Bible school superintendent, the Ladies' Aid Society, the Y. P. S. C. E., and the official board, awake and at work in about the order named. Taken all together, the working company of the church constitute a very small part of it. The rank and file are irregular in their attendance and fitful or absolutely unreliable in their support.

This is because the impression widely prevails that the church is merely an institution from which we are to receive benefits; an ark of safety or a city of refuge. And there are numerous benefits we receive from the church, to be had nowhere else. But they are like the benefits a soldier receives from the army. The soldier is in the army for service; and the man is in the church for service. The church gives every member a point of social contact, and offers him a chance to bring the leaven of his influence to bear effectively upon the surrounding society. The isolated efforts of a good man are worth something, but by co-operation his energy is manifolded and his testimony vastly strengthened. The church is the chief agent for the advancement of the Kingdom of God. The principle governing in it is, "To every man his work!" the work for which he is peculiarly fitted; the work which must go undone unless he does it.

What do we understand by the great word salvation? Surely not what the negro at first understood by freedom. Slavery meant work, and as freedom was the end of slavery, it must be the end of work! Salvation is the beginning of the end of selfishness, whatever else it is; it is the adoption of a new theory of life. The altruistic sentiments are in the ascendant, and a man really begins the great struggle for the life of others. The divine life possesses him and works through him. He is saved when he takes life and wealth and talent as gifts from God, to be used in the service of man, and not till then.

Hence, if the church is compared to a train, there are no passengers; everybody on board belongs to the train crew. "To every man his work!" Let the leading spirits of the church get together, and divide the entire membership into groups of ten, putting captains over each group. Then assign tasks to each, and require regular reports. Ask them also to suggest work for themselves or others. Be patient; be persistent. If an army or a government can be organized and administered effectively, so can a church; and the larger the church the better.

The minister will find that his members are eager to do something for the church. At a summer resort one morn-

The location of the Cities of the Plain is unknown. Some would place them at the north. No remains now attest their presence in this region. Nor is it possible to explain this fact upon the supposition that the waters of the Dead Sea now cover the site, for geological data prove the Dead Sea to have been a feature of this region in the most ancient times, and even to have covered a larger portion of the depression between the hills than it does now. It was in existence to the full measure of its present extent long before man appeared. The site of the Cities of the Plain must, therefore, be found somewhere in the region, and probably at the northern end near the entrance of the Jordan.

ing a lady came down late to breakfast, explaining her tardiness to a minister, who had said good-morning, with the statement, "I was up late last night; I danced till I blistered my feet." Seriously but kindly the minister rejoined, "Did you ever blister your feet in the service of Christ?" The fashionable lady vouchsafed no reply, for she was offended. But the next day she went to the minister, confessing her fault, and saying, "Won't you tell me something I can do for Him? I am ashamed when I think that I have done little or nothing. Now I want to be worn out in His service."

PASSING OF THEODORE THOMAS.

THE news of the death of Theodore Thomas of this city, the great orchestra conductor, will be received with sadness wherever there are lovers of the best music. He was the son of an expert violinist, was born at Eseus, Hanover, Germany, October 11, 1835. In 1845 his parents brought him to the United States, settling in New York City. Even at this early age the boy had created an impression as a violinist. A concert trip through the Southern cities in 1851 proved such a success that when Mr. Thomas returned to New York he became one of the first violinists in concert and operatic performances during the engagements in America of Jenny Lind, Sontag, Grisi and other great opera singers. The real beginning in Mr. Thomas' musical career was through a series of chamber concerts at New York during the years intervening between 1855 and 1872. In 1864 Mr. Thomas' first symphony concerts were given at New York, and these were continued until he left that city in 1878 to take charge of the college of music at Cincinnati. He remained in Ohio for two years, then returning directly to New York. He was elected conductor of the New York Philharmonic Society in 1879, and this position he held until he left New York in 1891. In 1883 Mr. Thomas and his orchestra made a tour from New York to San Francisco, appearing at all of the principal cities en route. Upon his return to New York, Mr. Thomas conceived the idea of a permanent orchestra in that city, but after seven years of endeavor he came to the conclusion that Chicago would be a better place for his future work. He came here in 1891 and formed the Chicago Orchestra Association. On December 15 last year Orchestra Hall, the permanent home of the Chicago orchestra, built at a cost of more than \$800,000, was formally dedicated. It is a monument that bears witness to the untiring efforts of the dead musician.

Colleges would have to turn away the large number of worthy and ambitious young men and women if the charges for instruction were great enough to pay the cost of giving it.

* * *

Put things together on Educational Day. The pastor must do it. Get several members for the I. C. E. A. each of whom will give \$1 or more annually. Each dollar will represent the interest on \$20 endowment and do the work of that sum while the college is raising that sum together with many thousand more during the next few years. One thousand members means the work of \$20,000; 5,000 members means the work of \$100,000. The preachers could get them by beginning the campaign on Educational Day and carrying it on for five months, until the college jubilee is celebrated in June. It would make endowment getting easy.

Some of Our Educational Institutions

The DISCIPLES DIVINITY HOUSE

Every well-equipped theological school is in possession of funds to devote to scholarships or fellowships. This is not alone true of the theological school. Schools of every description have fellowship funds to assist worthy students and promote a high grade of learning. They are more characteristic of the theological school because of the interest served by such a school. The church is deeply interested in men going into the ministry. The number of men, the kind of men and the qualifications of the men who go into the ministry very profoundly affect the well-being of the church. In no such sense can it be said that communities are interested in men going into law or medicine or teaching. The right kind of men and a sufficient number of men are needed for these so-called secular callings, and the state or municipal communities or private investment makes provision for these. Not so the ministry. The state is not directly concerned with the maintenance of a ministry of the Gospel. The church alone is responsible for and concerned in provisions for the training of a gospel ministry. The same inducements to enter the ministry do not exist as to enter other callings. A man goes into law or medicine for himself. He has in view the emolument or distinction which is opened to him in these callings. A young man goes into the ministry, or rather is called into the ministry by the voice of duty. His aim is service, not reward. He accepts the probability of living and dying poor. His calling is not a money-making business. Others besides himself are concerned and often very deeply affected by his choice of the ministry. He is not paid for all he does. He does not expect to be. He dedicates his life to others. All he asks is that he shall be taken care of so that he can perform his service. He cannot spend his time in getting money, but in winning souls.

It is well known that the ranks of the ministry are supplied from the poorer classes. The sons of rich fathers seldom choose the ministry. But there is no calling in life for which so much training in school, college, seminary and university is needed. The minister is called upon to speak the Gospel message to every type and grade of intelligence. He must simplify it for the child and the unlettered, and commend it as eminently reasonable and true to the cultured. The young minister ought to have access to the best opportunities for study and training to be found in the land. All that the schools can do for him ought to be given him, and beyond that let grace and native ability provide the personality. How is the poor young man who has set his heart upon the ministry of the Gospel to have the advantages of training demanded by the enlightenment of the day? He must have his time for study and discipline. He can not be working with his hands for a livelihood and at the same time working with his eyes and brains at problems in exegesis theology, church

history and rhetoric. Well-wishing friends or relatives may be able to lend the helping hand, but not always. Just here is where the scholarship comes in to save the young man to a complete training. After he has done the best he can to stay in school by self-help and self-denial, he finds he must leave before he has finished his work, the Disciples' Divinity House wants to be able to step in with \$100 of support and say to the young man: "Take this and go on in your preparation for the ministry." After he gets through one of our colleges with the help it is able to give him, then he ought to go on to a divinity school, just as the young lawyer goes on from the college to the law school, or the young doctor goes on from the college to the medical school. These young men never dream that the college is sufficient for their preparation.

It is this special, broader and completer, and we believe more efficient training, for which the Divinity House stands. We maintain that the young minister ought to be taken beyond the college to the divinity school and the university if he is to be "thoroughly furnished unto every good work," "a workman that needeth not to be ashamed." Let the poorly equipped ministers tell of the shame that has come to them on account of the meager opportunities for study in their youth. Who is going to look out for this better preparation of the ministry if not the church. A young man's training for his work ought not to be conditioned and limited by his poverty; it ought to be limited only by the wealth of the churches. When the fitness of the man in the pulpit means so much to the men and women who sit in the pew, how can they be indifferent to the preparation of the man who stands before them and has it in his power to be the cause of so much inspiration and blessing or so much misery and disgust.

This year is the first that any attempt has been made to bring men to the university on the basis of scholarship. Six scholarships offered by the Divinity House to the graduating classes of the various colleges were taken up and the men are in attendance at the university. The success of the plan has shown that there are many young men on the point of leaving the colleges who would be glad to go on to more complete preparation for the ministry, if they had a little financial encouragement, sufficient to enable them to make the venture into a new world of educational life. There are many more young men in the pastorates of the church who are deeply feeling the need of more preparation, as is evidenced in letters to us from them, but who are weighted with responsibilities of a domestic sort too great to permit them to cut loose from their churches for even a brief season. The scholarships we offer are not sufficient to warrant such men in making the venture.

The following persons were appointed to the scholarships of 1904-1905:
Eureka College—Geo. Chandler.

Eureka College—B. H. Sealock.
Hiram College—N. H. Robertson.
Christian University—C. A. Lockhart.
Drake University—A. D. Veatch.
Bethany College—Stewart.

New scholarships for the year 1905-1906 have been provided as follows: Mrs. Mary H. Wadsworth, \$100; Drake University friends, \$100, Bethany College; friends, \$100, Hinom College; Hyde Park church, Chicago, \$100; Eureka College friends, \$100; Shelbyville, Ky., Christian church, \$100.

ATTENDANCE.

During the autumn quarter, 1904, there were 22 Disciples registered in the Divinity School of the University, the largest number ever registered for the same quarter. It is the largest number ever registered for any quarter outside of the summer. There have been as many as 45 registrations for the summer quarter.

Since 1892, the year of the opening of the University, the number of different students who have entered is as follows:

1892-93	1
1893-94	3
1894-95	10
1895-96	13
1896-97	13
1897-98	22
1898-99	13
1899-1900	29
1900-1901	29
1901-1902	20
1902-1903	20
1903-1904	21

Total194

As compared with other religious bodies the Disciples have always stood second in numbers. Statistics of the religious connection of the students began to be taken in 1899. Before that no record was made. The following tables shows the attendance of three bodies having the largest number:

	Bap- tists.	Discl- ples.	Metho- dists.	Total.
1899-1900..	156	49	30	339
1900-1901..	132	51	30	313
1901-1902..	139	50	27	322

The Presbyterians and Congregationalists come next in attendance below the Methodists, having respectively for the three years: 21, 20, 21; 27, 23, 22.

WHAT STUDENTS SAY.

There occasionally appears in our papers a suggestion that the teaching and influences at the University of Chicago are subversive to the faith and usefulness of young men studying for the ministry. The groundlessness of the charges will appear from the following answers to questions submitted to students of the Disciples in attendance during the autumn quarter:

Questions.

1. What is the influence of university teaching upon your Christian faith?
2. What is the influence upon your views of Christianity as a Disciple of Christ?
3. What is your impression of the Christian faith and spirit of Divinity School professors?
4. What place do the Disciples hold

in the University, both as teachers and students? How are they received and treated?

1. The university has illumined, enriched, intensified and vitalized my faith in the essentials of Christianity. Things which before I doubted I now hold intelligently. Some things which before I held I now regard as non-vital.

2. The plea of the Disciples has nothing to lose in the test of the most thorough and critical scholarship. Our fundamental principles are eternally true. I hold the divinity of Christ, the value of the biblical records, the rational plan of salvation, as taught by the Disciples, more firmly than ever before. The university gives one greater religious toleration; nevertheless, I am a Disciple.

3. The professors in the Divinity School impress me as devout, gracious, deep-spirited, broad-spirited, Christian men. They hold powerful convictions, the result of painstaking study; but they are not dogmatic. They love truth; they seek to be helpful; they are, above all, vital.

4. Those Disciples who teach in the Divinity School are esteemed very highly for their work's sake, as well as for their helpful and pleasing personalities, by all the students.

The Disciples are treated precisely as others; there is no discrimination.

John R. Evers.

1. My study at the university has enabled me to grasp more intelligently and firmly the basis for my religious faith.

2. I now see more clearly than ever before the importance and far-reaching results of the Disciples' protest against sectarianism, and the value of their plea for liberty in matters of opinion.

3. Each one is characteristically individual. As a body of Christian men they are as choice spirits as I know.

4. So far as I have seen and felt, in the teaching of all the departments of the University, church divisions are well nigh, if not wholly, unknown. The university recognizes ability wherever found, and the Disciples may well be proud both of the number of their men who have done well here and of the distinction won and position held by some of their men.

People freely organize in groups about the university and foster their own type of thought and faith. H. B. Robison.

1. It has made my faith in Christ greater and stronger, because it has revealed to me in a truer sense the purpose for which Christ came to this world, and the lessons which he endeavored to teach during his brief stay among men.

2. It has impressed upon me yet more deeply what I already believed—namely, that the purpose of Christ's mission was the same for all and that the manner of working out that purpose is much simpler than the world-to-day thinks. As a Disciple I feel that we have attained unto a very large part of that simplicity and therein we have a message for the creed-burdened Christians of to-day.

3. I consider them as a whole and individually the noblest men and the truest Christians with whom I have ever come into contact. Every one of them, without a single exception, is thoroughly devoted to his work of seeking out truth and teaching it to the students, to the end that they may become better Christians and nobler men.

4. Exactly on the same footing as all other students and professors. If there is the slightest degree of difference, I

should say that the Disciples receive more consideration than any others, except the Baptists. But as a matter of fact all are welcomed and every effort is made to forget all sect lines in the great fellowship one with another in the study of those truths that are far greater than any man-made lines of division.

Edward A. Henry.

1. Has broadened and deepened my faith.

2. Influence good.

3. Christian gentlemen.

4. On an equality with all.

J. F. Findley.

At the close of my first quarter's work at the University of Chicago, I gladly make the following statements:

1. University teaching has tended to quicken, to clarify, to fortify my religious faith.

2. University teaching has made more real my former conception of the simplicity of our plea, and has doubly confirmed my belief in Jesus Christ as the central fact in Christian life and Christian thought.

3. The consecrated effort and abiding faith of the Divinity School professors must ever remain with me, a perpetual source of strength.

4. To my mind the Disciples, both as teachers and students, stand side by side with the teachers and students of other denominations. Christian love rather than sectarian bias pervades the atmosphere.

C. A. Exley.

1. The teaching I have received here at the University of Chicago has helped me to distinguish between the husk and kernel. The essential and non-essential, the temporal and permanent, and the external and vital in religion. It has laid great emphasis on the matter of personal religious experience. It has greatly broadened, deepened and enriched that experience and thus the better qualified me for religious work.

2. I find myself stripped of sectarian spirit and party prejudice, and while I have a brotherly interest in all other denominations and am more willing to give them credit for the good they do, I fully share our denominational sentiment and am thoroughly satisfied with my church affiliation. In fact, I find nothing in the teaching here out of line with our plea.

3. I consider that in the Divinity School here we have a corps of deeply religious teachers, all of whom are worthy leaders of Christian men.

4. So far as I am able to judge, our professors stand on equal footing with all the others. Our students, who are usually the choice men of our colleges, stand well here. Lewis R. Hotelling.

1. If it is possible, my religious faith is stronger than it was when I came here. I have certainly found nothing to diminish it.

2. I see new beauties in Christianity and a larger field for work for the Disciples of Christ.

3. I have no reason to question the faith of any Divinity School professor from a Christian's point of view, and have not heard any student doing so. A more spiritual group of teachers I never met.

4. One is pleasantly surprised by the high rank of the Disciple professors and by the great esteem in which they are held by the students and other university professors. In the treatment of Baptists and Disciples there does not seem to be any partiality shown.

George F. Chandler.

I attended two courses at the university during the past quarter and so far as I am able to speak from this limited experience I would say that—

1. The influence of the university teaching upon my own religious faith has been to clarify my views of Christianity and to give me a more solid and satisfying basis upon which to rest my faith.

2. It has tended in no way to diminish my faith in and loyalty to the essential mission of the Disciples of Christ.

3. So far as I have come in contact with them, the professors of the Divinity School are men of reverence and piety, facing courageously the problems that confront the student of theology to-day.

4. The Disciples may indulge a great pride in the standing of the professors of our Divinity House in the university. Denominational affiliations count for naught at the university. Men of all religious bodies are treated with courtesy and regard. The Disciples are second only to the Baptists in numbers, and have a good student body in attendance.

Guy Hoover.

1. The university teaching has led me to distinguish more clearly between faith and knowledge or opinion, thus making my faith stronger and more vital.

2. The university teaching has confirmed my belief in the essential and fundamental principles held by the Disciples of Christ—unity in faith and liberty in opinions. Moreover, it has made me more hopeful for a realization of these principles.

3. I have never known men of more devout faith or more Christlike spirit than those of the Divinity School.

4. As teachers the Disciples hold a place of which we are justly proud. As students they are second in point of numbers, but second to none in ability. The treatment they receive is all that could be desired. H. F. Burns.

1. University teaching has greatly strengthened my religious faith.

2. University teaching has helped me to appreciate those Christians who are most willing to sacrifice self for the sake of Christ and truth.

3. The professors of the Divinity School have strongly impressed me as being men of great religious faith and of true Christian spirit.

4. The Disciples, both as teachers and as students, occupy a place of high esteem at the university. They are cordially received, and are granted every possible privilege and consideration.

These are statements of my settled convictions, arrived at after two years' residence at the University of Chicago. If space permitted, I would emphasize each of these statements.

Claire L. Waite.

1. My work in the university has strengthened my faith in Christ, while it has broadened my conception of the naturalness of God's revelation to man. One frequently differs from views expressed, but the religious life is by no means undermined.

2. There is little to condemn and much to commend in the fairness with which our views as Disciples of Christ are treated in the university. The coming together of experienced men of many religious bodies yields its natural broadening results and better prepares us for the presentation of our plea, which has much to do with other religious forces. Our contention for the "truth and only

the truth" is in harmony with the spirit of the university.

3. The religious faith and spirit of the Divinity professors are such as I can heartily commend. Many of them lead their classes in prayer before the recitations, a practice which I have never known to occur in our own colleges, three of which I have attended. When differences of views are presented in the classroom, the proper courtesy and consideration are granted each student, regardless of church affiliations.

4. The Disciples are second only to the Baptists in numbers in the Divinity School and are received and treated on equal terms with them. Our instructors are held in high esteem, and prominent studies are placed in their hands. The number of Disciples in attendance, the popularity of the Disciple instructors, and the opportunity for broadening our own view and for emphasizing it under the most favorable circumstances attest to the wisdom of establishing and maintaining the Disciples' Divinity House.

C. A. Lockhart.

1. The influence of university teaching upon my religious faith has been both wholesome and stimulating. My faith is deeper and religion means more to me, because of what I have come in contact with here.

2. The influence of university teaching upon my views of Christianity, as a Disciple of Christ, has confirmed my "peculiar" position—that Christianity is the one great need of the world, and that that need can be met only through the practice of Christian unity.

3. My impression of the religious faith and spirit of the Divinity School professors is, to put it mildly, profound. I realize as never before that religious life and character are of vastly more importance than creeds and dogmas. Only a vital connection with the Infinite can produce such faith and character as these men exemplify.

4. So far as I have been able to learn, the ability of Disciples, both students and professors, is generally recognized.

B. H. Sealock.

1. The university teaching has deepened my religious faith. It has enabled me to lay hold upon the essentials of Christianity.

2. The university teaching has not made me any less a Disciple, but it has made me more a Christian. I believe that the Disciples have a message that the world needs, but my appreciation of other religious bodies has been very much enlarged by my contact with representatives of those bodies in the university.

3. I can say without any hesitation that the professors in this university under whose instruction I have been privileged to sit have impressed me as having a religious faith and spirit of a very high order. I consider it a great privilege to come under the personal influence of such men.

4. It is my impression that the Disciples, both as teachers and students, rank well in the university. From the many remarks I have heard from various students, the work of the teachers is highly appreciated, and I could not ask for a better reception or for better treatment than I have received in University of Chicago.

A. W. Fortune.

Mr. Long's Proposition.

The following proposition was made to the Divinity House by Mr. R. A. Long

of Kansas City, September 12th: "With the provision that between now and January 1, 1905, you succeed in raising a permanent endowment fund for the use of the Divinity House, of Chicago, of \$12,500.00, I will agree to duplicate the amount, my contribution to be paid ten years hence, unless I should desire to pay it sooner, with interest on same at the rate of five per cent (5%) per annum, payable semi-annually. Or, if you succeed in raising \$15,000.00, my proposition shall be for a like amount, payable under the same conditions as just mentioned."

Under this splendid leadership of Mr. Long the friends of the work have already subscribed \$6,000, leaving \$9,000 needed to make up the maximum of \$30,000. This sum will put the Divinity House upon a solid basis from which all the other sides of its work can be successfully consummated.

It is the most important and, in some respects, the most critical moment in our history. To make good the proposition of Mr. Long means everything for the future of our work. A thousand dollars means more to us at this time than it has ever meant before or will ever mean

again. To concentrate our utmost upon the present opportunity will put us far on toward realizing our plans. But all our friends must act now and act with special liberality.

Through Mr. Long's kindness the time has been somewhat extended in order that many who have the matter under consideration may have time to adjust previous obligations. It will not be a difficult matter, if all move together, to make up the balance of \$9,000.

All who have subscribed have signed the following agreement:

"We, the undersigned, agree to give to the Disciples' Divinity House of the University of Chicago, for a permanent endowment fund, the sum set opposite our names, on condition that a fund of at least \$25,000 be raised. When notified that the above condition has been met, we agree to pay to said Divinity House at once the sum subscribed by us and to execute a properly signed and secured note payable in five years or less with interest at 5 per cent until paid."

If any one who reads this will give any amount to close Mr. Long's proposition, sign the above agreement and send it to Errett Gates, University of Chicago.

KENTUCKY UNIVERSITY

FORTY YEARS OF SPLENDID HISTORY.

A Reunion of Forty Classes That Have Been Graduated From Kentucky University to be Held at Commencement Next June.

With the commencement of 1905, Kentucky University will conclude forty

medicine, the ministry, and in all other walks of life; it will be a notable gathering; it will contain governors, jurists, congressmen and financiers; men who have adorned all the learned professions, and men who are prominent in every line of laudable endeavor. Among the graduates of the university there are not many women, since it is only within recent years that women have been admitted as students, but all who have been honored with a degree from this



Carnegie Library, Kentucky University.

years of splendid work in Lexington; upon that occasion a reunion of all the classes that entered the institution since its removal to Lexington will be held, and the fortieth anniversary of the removal from Harrodsburg, and consolidated with Transylvania University, will be appropriately commemorated.

An effort will be made to have every one of the forty classes represented, and as many of the alumni as possible in attendance, while the class that entered in 1865 will be the guests of honor. Within the alumni of Kentucky University there are many men prominent in letters, law,

scholarly institution will be urged to be present.

Besides a banquet and the usual social functions attending such an event, the following program, subject to some alterations, will be given:

The Historical Address—Dr. Alexander R. Milligan.

The Present Situation—Dr. E. L. Powell.

The Future—Rev. Hugh McClelland. More specific announcements will be made in the January and April Bulletins. At the present term the work of shaping the program and arranging the

different functions pertaining to the celebration has only fairly begun. The friends of the University may depend, however, upon one of the most attractive celebrations ever given by this historic institution.

Before many weeks all that portion of

the town. Nearly every prominent business house in the city contributed to the fund for the improvement, and express pride in all efforts to beautify the college lawn. As is well known, the college building is the most imposing and grounds the most attractive to be found



Morrison Chapel, Kentucky University.

the campus in front of the main building and extending to the two gates on Third street will be graded down, making a gentle slope from the building to the street. New walks are to be built, a driveway is to be completed, and landscape gardening done. This is an improvement long needed; it will add much to the beauty of the grounds and convenience of students and visitors. This improvement, to cost over \$1,200, is a gift to the university by the citizens of

in or around Lexington, if not even in the entire South; and this pride on the part of the citizens in preserving the beautiful grounds and majestic buildings reflects credit upon the taste of the entire community.

This improvement is a fitting complement to the handsome new building and terraced grounds of the Carnegie library, just across Third street, on one of the college lawns, directly in front of the main building of the university.

HIRAM COLLEGE

E. B. Wakefield

Two hundred and ninety-two students have been enrolled during the fall, and the number will be somewhat increased during the winter term. The senior class numbers 40, coming all the way from Vermont to Arizona. All are committed to the Christian faith, and 18 are given to the ministry—nearly all of whom are speaking regularly for some adjacent churches.

The fall term has been busy. J. E. Pounds and sister Jessie held a most fruitful meeting; Dr. Macklin taught us well of China, and it would exhaust space to tell of our lectures and concerts. No place has had better platform work.

Prof. Paul's mission study class numbers 200 and does a most valuable work. Indeed, we are fortunate to have the families of Bro. G. L. Wharton and M. D. Adams with us, and W. E. Gordon of India and Alex. and Grace Ware of China as students. Seven of our students this last season have gone to foreign fields. The work of the literary societies still holds up to the best, and the contest in December did honor to each speaker. Our library is one of the best among all our colleges. We have 10,700 live volumes, aside from several thousand volumes of reports and out of date books in the lumber room.

Of course, our equipment is modest, but it is tidy and practical, and we try to make the best of it. And it is well to remember that beyond a point which is rather soon reached, the building of

great halls and the gathering of material is of little or no consequence in real education.

Hiram suffers in comparison with some other colleges from the fact that though half a century old, it gave no degrees through its first twenty years. It lacks a venerable alumni! However, it will have them by and by.

In all the life of the institution there has been no break from past history. It is all dear to us. Perhaps too much so.

DRAKE BIBLE COLLEGE

Hill M. Bell, President

The Bible College of Drake University was established for the purpose of teaching the Bible to those who might be constrained to preach the gospel of Jesus Christ in its simplicity. Those who preach and teach are as a rule not rich. Consequently, the tuitions charged cannot be made high enough to pay the running expenses of the school. Indeed, so far as Drake University is concerned the tuition has been practically free to all who enter the Bible College. In order to do this the church and those interested in Christian education must be depended upon to furnish the means to pay the expense of maintaining the school.

The churches and friends have not always met this necessary expense. Consequently each year we face a considerable deficit in our Bible College. Last year this deficit was estimated at \$3,112.85. This year the deficit will be much smaller, but still it will be consid-

erable, probably \$1,000. One reason for the decrease in the deficit is that we were deprived of the services of some of our excellent teaching force. This sacrifice ought not to be suffered long. The ensuing year should witness progress in at least three respects.

First. The deficit should be met by adding receipts from education day offerings.

Second. We should be enabled to employ at least one additional teacher.

Third. Much needed equipment should not longer be denied the department.

Last year we were gratified to receive nearly \$1,000 on education day, nearly three times as much as ever before. Is it too much to hope that the churches this year will multiply their offerings of the past by three once more, and thus give us an available fund of \$3,000?

We are content to lay this on the consciences of our brethren. "Shall we extend the Master's Kingdom?" can be answered in the affirmative by a most liberal offering for Christian education. We must have ministers. Where are they to come from? There is but one source of supply, our Bible colleges. May the Lord of Hosts lead us to the discharge of this sacred duty.

Hill M. Bell,

President of the University.

CHRISTIAN UNIVERSITY

Carl Johann, President

It has often been said that the darkest hour is just before day. This statement is certainly true in reference to Christian University. After a long period of depression came the total destruction of the main university building by fire on the 23rd of March, 1903. For a time, it seemed as though the school could never recover from this calamity, but now, after two years of extreme anxiety, it seems as though that fire had been a blessing to the cause of Christian education. The new building, which we occupied last May, is acknowledged to be the best, largest, most convenient, and most up-to-date school building under the control of the Christian church. There are thirty-one rooms in it, including a chapel, seated with 400 opera chairs; three laboratories; two gymnasiums, one for ladies and one for gentlemen; library, music rooms, wash and toilet rooms, etc. The house is heated throughout by steam, lighted by electricity and provided with speaking tubes reaching from the president's office to all the recitation rooms.

Christian University is now better prepared to do the work for which it is intended than ever before, and young people in search of a Christian education are beginning to find it out.

The attendance of students during the fall term just closed was 55 per cent larger than during the corresponding term of last year. The number of students preparing for the ministry has increased during the same time from 43 to 62. These ministerial students are workers, for, during the last twelve months, they reported over 1,200 conversions at their regular preaching points and at protracted meetings held by them. Twenty-three of our students are married men and live here with their families. Three-fifths of the students are men and two-fifths are women. The fourteen members of the faculty are all regularly

appointed professors; no student teachers are used and the work done is most thorough.

Dr. D. R. Dungan, so well known throughout our brotherhood, is the dean of the Bible department and hears six classes every day. Prof. Williams, his assistant, is winning golden opinions, because of his thoroughness and fidelity to the old Gospel.

There will be fourteen graduates next June, about half of whom are ministers.

All the friends of the school feel that prosperity is at hand and that the future of Christian University is very bright. Judging by letters already received, the number of ministerial students for the next year promises to reach one hundred.

BERKELEY BIBLE SEMINARY

Hiram VanKirk, Dean

BERKELEY Bible Seminary enjoys continued peace and prosperity. Pres. H. D. McAneney has received most liberal responses to appeals for money, and expects at the close of the year to make the phenomenal report of the long series of his most devoted service. In the Seminary proper there are eight young men preparing for the ministry, one lady for the work of pastoral helper. Five students of the neighboring seminary have taken work with us. In the university 39 completed my course in Jewish history.

The new church building at Berkeley will be our future home until the final seminary building shall be erected. It has splendid lecture rooms and offices so that it will care for all our wants for the present. The seminary gave the church the ground on condition that it erect a suitable building thereon, as an adjunct to the seminary, whose auditorium, etc., shall be held for the use of both institutions. This most heroic task has been performed under the consecrated leadership of E. W. Darst.

Our cause stands now on a higher plane in this great educational center. We shall expect a rapid growth in numbers and influence in the near future.

COTNER UNIVERSITY

W. P. Aylesworth

There are special reasons why, as a religious force, education should be fostered in the West. It is proverbial that many of our most intelligent eastern people are unfamiliar with these reasons. The memory of cowboys, sagebrush buffaloes and Indians still lingers about thoughts of the new West. The observation of the boy to his father—"Come west, dad; mighty mean men get office out here"—seems the prevailing sentiment in some eastern sections.

The fact is, however, that very many of the brightest, best educated young people of the East have founded homes here. They have brought with them their enterprise and love of culture. Their children throng our high schools and colleges.

They are very ambitious. It is a fact that in Nebraska exists the least average illiteracy of any state of the Union. As a rule also the moral atmosphere is purer. The minds of the people are naturally more open and receptive than in the conservative East. This sometimes comes to the surface in radical and even fantastic movements, but they are the movings of living waters.

Left alone, the West has peculiar dangers. It is growing wealthy. Prosperity endangers spirituality. There is a tendency to forget God, even in the multitude of His blessings.

Situated in this great educational center, Lincoln, the capital of Nebraska, is Cotner University. Here is our State between these schools a spirit of mutual respect and kindness exists. Each has its mission. This is specially true of Cotner. While it is a college offering literary courses of like grade with the others, it is the only school that emphasizes Biblical Education. No student is permitted to graduate without a fair knowledge of the New Testament at least. Forty-two, about twenty-five per cent of the present student body of the

Education day throughout the nation. May we not ask that all these interests of Cotner be considered at that time in sections tributary to this work. Let it be a special rally day in Nebraska for the cause of Christian Education in our midst. W. P. A.

OBITUARY.

Mrs. Mary Teller-Wharton was born Oct., 1873 at Odon, Daviess county, Indiana. Died Dec. 22, 1904, 5:20 p. m.

She leaves a husband, one daughter, Ramona, a father and mother, and eight brothers, who while they mourn her loss will ever see a beautiful life, a sweet spirit and a kind hand that was always willing in every good work.

Mrs. Wharton was educated in the



Cotner University.

College of Arts, are students for the ministry. About twenty-five are already preachers. The intellectual and moral atmosphere is high. It is a center of University, whose future is to be vastly greater. Here are several other important institutions of high grade. Be-missionary enthusiasm. More than seventy are enrolled in the mission classes.

But Cotner also aspires to the best results in all lines of education attempted. Besides college courses, its schools of medicine, commerce, music, art, expression and normal training are excellent, and growing better. Bethany, the home of the school, is really more prosperous than ever before.

But these ambitions and opportunities make us feel very keenly our lack of means to meet the demands that crowd upon us. The consciousness of these responsibilities has led and is leading to heroic sacrifices gladly made. But we are working and praying for larger things.

Every day some shrewd business man from the East sees an opening for improving his fortune by investing his money out here. What immense profits, morally and spiritually, would result in the future, if part of this wealth were invested in the cause of Christian education. Out of debt, in a beautiful growing suburb of the capital city of Nebraska, such an investment is safe and wise. While our endowment is growing slowly, we do not despair of larger help.

Our wants are many. We need more students. We need more books for our library. Recently Brothers Corbin and Hester inaugurated a "book shower" by liberal gifts from their libraries. We need an adequate endowment. Remember Cotner in your wills. Do not forget her in your prayers. January 15th is

University of Vincennes, Indiana. She spent six years as a teacher in the public schools of her native state and in Texas. A clear, astute mind and an industry unfailing made her work successful both as a student and teacher.

When fourteen years old she accepted the gospel under the preaching of Charles Rams Scoville in the First Christian church of Odon, Indiana.

On April 4, 1898, she was united in marriage to Rev. F. D. Wharton. One child, a daughter, came to bless this union.

A faithful wife, a most devoted mother and a friend to all with whom she was associated; a lover of the pure, the true, and the beautiful here, and for such there awaits to be unfolded the sublime glories of a blissful eternity. "Until the day dawns" we say farewell.

G. W. McQUIDDY.

Obituary.

Alexander Moore died Christmas night at Chetopa, Kan., in his 80th year. He was a true disciple; first united with the Church of Christ in Hamilton county, Ind., in 1865, and remained steadfast in the Apostles' doctrine unto the last. He met his God with a smile, saying: "I know in whom I have trusted." He leaves a wife and seven children.

JNO. A. WESLEY.

"O, to be nothing, nothing;
Only to lie at his feet,
A broken and emptied vessel."

I have often longed to be in that state. Have I ever thought of the secret conflict with my hidden self, or the experience of adversity that would so break my natural spirit of selfishness, and empty my heart of self, that I would be fitted for such a state?



The Relation of the Church to Education

An Address by J. H. GILLAND



THE fundamental need of this age, as of every age, is men and women, Christian men and women, educated Christian men and women. That which gives to Christian education its paramount value is (1) The worth of the individual, and (2) The pre-eminence of Christian character.

The value of man is indicated in the fact that he was created in the divine image, endowed with a religious nature, making his true education impossible, while this religious nature is neglected.

Man's origin is in God; his distinctive mark is in the capacities or qualities of his spiritual nature; in that which constitutes his divine likeness, and which differ, entiates him from other animals. Herein is his ability to respond to God; his immortality.

God gave him dominion over the earth and the things therein; He supplied him with the most magnificent and exhaustless treasure-house; He gave to him all the realms of truth, that therein he might attain unto the climax of knowledge and liberty; He sent Jesus Christ to save him and gave him the church and her institutions, that through her and these the purpose of Christ concerning man might be realized; He prepared for him an eternal house adapted to the ceaseless unfolding of his soul-life.

The value of man is further revealed in Christ's teaching on his moral responsibility; and in the fact that he is more valuable than the birds of the air, or the animals of the field; revealed in his attitude to the poor and degraded, in his doctrine of the universal redeemableness of the race; revealed in the possibilities of man, the evolution of sonship, the significance of "becoming"; in the death of Christ, that paramount expression of His love for man and the final measure of His estimate of man; in the tasks assigned man and the terrific wreck of a lost soul.

The emphasis is now placed on the person and the personal relation. The estimate of the person is the measure and test of a civilization. This is a return to Christ.

"The time was when the machinery of social and institutional order had swallowed up the individual. Persons existed for kings and armies. Education was to fit men for the church and prepare them for heaven. Gradually men fought their way to such a degree of emancipation as to come into possession of their own souls.

"The record of the struggle is given us in the Reformation; in the enlightened philosophies of Descartes, Locke, Kant and Hegel; in the establishment of democracies and republics. It speaks in the Declaration of Independence, strikes and labor unions. It is expressed in the educational theories of Comenius, Pestalozzi, Herbert, Horace Mann and Froebel. The recognition of the individual and individual needs has been, in fact, the dominant note in the message of the great educators. It represents one of the greatest needs in religious education, and furnishes a new motive for religious work."—(Starbuck.)

"A prime characteristic of the modern conception of religious education is the

increased emphasis on personality, both as object and as means. We are increasingly emphasizing this as our object in religious training; the thing we seek is not chiefly learning on the part of the recipient, not the acceptance of a certain creed, but character, and not character made to fit a certain mold, but character freely developed. We are emphasizing this also as a means; the strongest power in religious training is a religious personality; character comes not by drill, but by contagion."—(Merrill.)

"It is important that our training be as scientific, as exact, as other parts of education; it is important that it be in harmony with the principles of modern psychology and pedagogy; it is important that it be strong in its view of the Bible. But it is absolutely vital that it be the influence of personality upon personality."—(Merrill.)

It follows, therefore, that only a true conception of man, the value of Christian character and the influence of personality, can inspire ideal relations between the church and Christian education.

After this general statement of the essential factors involved in the educational problem, I wish to restate my theme.

Thinking to make the discussion more specific and more serviceable on this occasion, I wish to make the Disciples of Illinois represent the church and Eureka College represent Christian education. The subject will now read—

What is the Relation of the Disciples of Illinois to Eureka College?

I assume that the Disciples of Illinois must support Eureka College. Whatever aid she may receive from special donors, alumni, and patronage beyond state lines, the burden of responsibility for her patronage and maintenance must fall upon the church in Illinois. She is the only Christian college depending upon us in the state; we must support her or be disgraced and suffer irreparable loss.

1. The Legitimate Demands of the Disciples of Illinois Upon the College.

1.—A Reasonable Material Equipment.

It is not my purpose to indulge in any adverse criticism; it is wholly foreign to my purpose or feeling to deal in personalities, or to attempt to point out how far Eureka College has succeeded or failed in meeting the demands I am about to mention. I would treat the question from a sort of ideal point of view of the demands we have a right to make on Eureka College, and that she, in turn, should strive to meet. The young people who attend Eureka College have a right to demand a reasonable material equipment to aid them in doing the work required of them, and comfortable quarters in which to live and perform this service. They should be furnished with good, clean, whole, attractive college buildings, well painted, properly heated, lighted and ventilated; with ample libraries; and sufficient apparatus in each department to enable the teacher and student to properly and profitably do the work outlined.

Boarding halls should be homelike, equipped with modern conveniences and kept in perfect sanitary condition. The college has no right to ask the patronage

of our families while failing to meet this most reasonable demand.

2.—Teachers of the Highest Christian Character and Culture.

However important material equipment may be, it is vastly more important that we have the right kind of teachers and teaching in the college. These will educate in spite of adverse conditions and meager equipment, while on the other hand, the most splendid equipment, though it may dazzle and deceive, will certainly fail if not utilized by the true teacher. We have a right to demand teachers of large natural ability, thorough education, Christian convictions, devoted to the ends of true religious education.

If "the strongest power in religious education is a religious personality; if character comes not by drill, but by contagion," then is this demand most vital. The greatest factor in Bethany education was Mr. Campbell himself.

Whatever may be contributed to culture by architecture, natural scenery, the landscape artist, or that indefinable, yet real thing, "atmosphere," the matter of chief moment is, that the college chairs shall be filled with men who are not simply the incarnations of learning, but the finest types of Christian culture. Wisdom and foresight were displayed in this respect by the founders of Eureka College, as may be seen in a roster of her early teachers (Prof. Radford's Founder's Day address), Fisher, Neville, Burgess, Allen, Johnson, Loos, and I may add the names of Everest, Radford and our present most worthy President Hieronymus.

The patrons of the school have a right to demand that the instruction given in the college shall be positively Christian, practical, useful. That the work of the college shall issue in manhood and womanhood, in correct life-views, worthy ideals and unselfish service.

Not novices, nor bookworms, nor scholars even, do we demand, but real flesh and blood men, filled with the love of God and man, men about whom parents may say, "I care not so much for what my child may learn from books as that he may come in contact with the personality of the teacher, who is the embodiment of all that is best in education and life. Though overworked and underpaid, great is the reward of such a teacher.

3.—Demand for Properly Equipped Church Workers and an Educated Ministry.

This demand is growing in volume and intensity each year. It is a legitimate demand. The college must meet it; it can be adequately met in no other way.

The college needs, more and more, to bend her energy to the production of "scholarly, roundly developed, able, invincible, serviceable men and women." The college should do more for the Sunday schools, the Endeavor societies, official boards, the working forces of our churches, our commercial enterprises and our Christian homes. The demand for an educated ministry is imperative; the college must furnish this ministry. In meeting this demand, will she most surely justify her claim upon the brotherhood and her right to existence.

I should like to suggest that the college should encourage no young man to

prepare for or enter the ministry who is physically, mentally or morally unfit for the high service. A strong body is quite essential to the minister, yet something more than beauty or physique is needed; while intellectual power is essential, something more than mental acuteness is needed; while goodness is imperative, something more than goodness is needed by the young man who would become the apostle of Jesus Christ.

The college should carefully discover the motives actuating every candidate for the ministry, and positively discourage and refuse endorsement, or ordination, to any who have not the true conception of the holy office.

Education is increasingly demanded of the minister, yet it takes something more than the mastery of so much Greek and Hebrew, the study of Systematic Theology, a certain prescribed course in Old and New Testament History, on the Life of Christ, on the Life of Paul and the Apostolic Church, to make a true minister of the Word. The college should train him to know men and things, to have common sense, to know how to conduct himself toward the congregation he serves and the community in which he lives. It would be a most excellent thing if the college could teach the preacher how to properly begin and close a pastorate. I think the college should do this, and moreover, equip him for a wise dealing with the practical, homely, difficult problems of pastoral service and administration. I think the college should do more than it has yet done to teach the preacher to preach; yea, to show him how to preach; precept is good, but example is better.

I would that all Bible college teachers were great preachers. Not simply men of character, learning, ability to teach, but men who are themselves master preachers, men who can stand before the class and by a truly eloquent and masterful presentation of truth, inspire in the hearts of the young men a deathless yearning, not only to become preachers, but to become great preachers. Men who can visit the churches of the brotherhood, and by their clear statement of the gospel, by their powerful unfolding of its rich treasure, by their magnificent portrayal of its claims upon men, compel respect for the ministry and lead parents to say, "Yes, we should be glad to have our boy become such a preacher."

I do not believe there is any one thing that would contribute more to win young men for the ministry than such teachers in our Bible chairs. Such a man could scarcely visit a congregation in the state without kindling in the heart of some boy the desire to become a preacher or awakening in the heart of some mother the prayer that her son might be called to the sacred service. This truth is suggested in Professor Radford's address, referred to above, when he says of Mr. Burgess: "I have heard Campbell, and Beecher, and Bishop Simpson, and men of like pulpit power, and Burgess was not far behind them. He brought much of this power and magnetic inspiration into the classroom, and it was largely owing to this fact that there were among the earlier graduates of the college a large proportion of really able preachers."

(To be continued.)

I profess to follow Jesus. Do I follow Jesus in my religious practice; or do I make self-congratulatory extracts, selected from the writings of Paul, the basis of my practice?

Chicago Evangelistic Campaign

The story of the success or failure of the "Evangelistic Campaign" will be a story of the fidelity or unfaithfulness of the individual members of the various churches to the "incidentals" of the meetings. The odds and ends of the campaign rest with the pew and not on the pulpit, but the success of both depends on the measure of faithfulness, even in little things. "One swallow does not make a summer," and as truly one man can not hold a successful revival

greeting of a stranger may seem a little thing, but if done with a face radiant with the spirit of the Master it may lead some lonely, sin-sick soul closer to his side. The intense interest with which one listens to the sermon may inspire the same interest in another while some convincing truth is driven home that may lead him to Jesus. The zest with which one sings God's songs or responds to a call for Scripture quotations, in short one's very devotion may cause some one out of Christ to ask the source of all our joy until he finds the answer in Christ Jesus. One's daily conversation with friends may be used to glorify God and solicit interest in the services of his house, and even the most commonplace things of our daily lives may be made truly great if they are dedicated to his service. So even

"If you cannot sing like angels,

If you cannot preach like Paul,

You can tell the love of Jesus,

You can say he died for all."

For we realize that:

It is doing the little "Extras,"

The things we are not asked to do—

The favors that help one's brother

To trust in God and you,

It is doing, I say, the "Extras,"

The things not looked for, you know,
That will bring us our King's kind notice,

A "Well done" as on—we go.

SOUTH CHICAGO.

The evangelistic campaign in South Chicago is under the direction of George B. Stewart, Dayton, Ohio. Bro. Stewart



Miss Pearl Denham.

Assistant Pastor Metropolitan Church.

without the hearty support of the manhood and womanhood of the church, thoroughly consecrated to the Master. The spiritual atmosphere of the meeting can not exceed the spiritual temperature of the church and the spiritual influence of the members. Every professed follower will need to prayerfully put on the "whole armor of God" not as a "dress suit or vestry garb" for the eyes of men, but as the "working clothes" of a consecrated soldier of the King whose business is to fight the King's battles. To this end he must have Christ as the mighty dynamic force in his life, and only when completely magnetized by his firm hold on the Savior can he draw all men unto him. A good motto for the weakest as well as the strongest is:

"I am only one, but I am one.

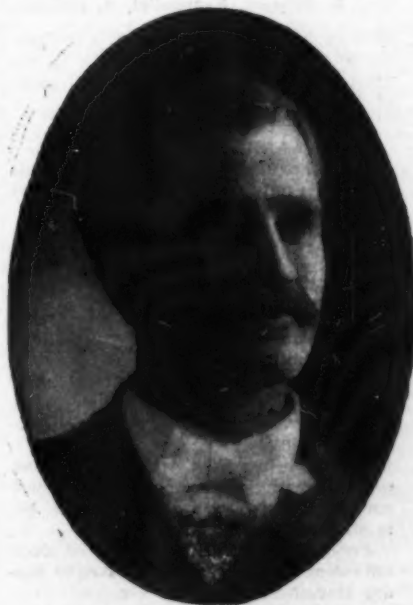
I can not do everything, but I can do something.

What I can do I ought to do,

And by the grace of God I will do."

Despite the fact that our pastor has been ill and unable to preach three days during the first week of the meeting, there have been 14 added in the first six days. The church is responding nobly to the demands of the work and we feel that with such a leader and earnest congregation we shall be able to win great victories for Christ. Brother De Loss Smith is wielding great power in gospel sermons in song. We are rejoicing daily in the blessings Our Father is granting unto us.

There are multitudes of ways in which any Christian can help the meeting. The



R. L. Wilson, Pastor, South Chicago.

comes to the work full of earnestness, and is well seconded in the person of the pastor, R. L. Wilson. The meetings are being held by the courtesy of the Presbyterian church in their splendid house of worship, corner 91st street and Exchange avenue. It is well located for such a campaign, and the church is full

of hopefulness for the future. This is one of the children of the Chicago Christian Missionary Society, and is about one year old, and is showing signs of a very healthy growth. There are less than forty members, but they are of the



J. E. Findley, Pastor Ashland Church.

plucky kind and mean to carry the work on to a successful issue.

We have commenced the evangelistic campaign with four additions to date. Expect Bro. and Sister Taylor of Indiana



Geo. B. Stewart, Evangelist, S. Chicago.

soon to continue the work. We are hoping and praying for great results to the upbuilding of the church and to the glory of God.

HYDE PARK CHURCH, CHICAGO.

There have been twenty-two additions during the autumn. There are 150 active members.

The Ladies' Aid Society have just carpeted the entire church, and some friends have given a set of mahogany pulpit chairs.

The church is providing a scholarship of \$100 this year to the Disciples Divinity House.

A weekly calendar has been published continuously during the past four years, and entered upon its fifth year last Sunday.

Mr. Hugh Morrison, who has been associated with his brother, C. C. Morrison, in the pastorate at Springfield, Ill., is studying in the university.

President R. E. Hieronymus, of Eureka College, will preach for us next Sunday morning.

One of the most efficient factors in the advancement of the new work at Logan Square (Chicago) is the Young Ladies' Auxiliary, a society having a membership of fifteen, and which has accomplished several successful enterprises during the short period of its existence. Last Tuesday night was a happy occasion for these young ladies, when they met at

the home of the Misses Randolph (903 N. California avenue) and transferred to A Larrabee for the C. C. M. S., as a trust fund fifty dollars, which is the foundation of a building fund for the church. This sum is a part of the proceeds of a bazaar recently held by the young ladies, assisted by other workers. A few words of congratulation and encouragement were spoken by A. Larrabee and others present. Then followed refreshments and a social hour. All consider the outlook hopeful for our cause in this new field. Sunday services are held in the new lodge hall at the corner of California and Fullerton avenues. Sunday school at 2:30 p. m. and preaching at 3:30 p. m.

Claire L. Waite, Minister.

EVERY CHRISTIAN A PROCLAIMER

WILL YOU BE A SAVIOR?

George T. Smith



NE by one we come into this world; one by one we depart; one by one the Savior would save the race.

Every one of these three great events is a birth—none without both pain and joy.

No one is born into the kingdom except at cost to some self-sacrificing savior. How many agonizing prayers have preceded the happy hour when a soul is born from above we can no more tell than we can estimate the prayers and efforts of the angels for each one of us that we may be born into eternal day.

No soul is born by accident. Every one will shine as a star in some zealous crown.

That every one may become a proclaimer of the Word, it is necessary to believe that every one can do something. It was the man with but one talent who buried it, and that is the danger to-day.

So many are ready to excuse themselves by saying, "I have no talent," forgetting that such a word is permissible only to the feeble-minded, as imbeciles are politely designated.

Will you try to be a savior during these coming meetings? Begin now.

(1) Write the name of some one whom you wish to see among the saved. More than one if your heart so prompts.

(2) Take that list in prayer to your closet. Pray over each one separately, naming the precious soul before God. Ask that Providence (our word for what others call the Holy Spirit) may pave the way for that loved one. Your love will grow wonderfully.

(3) Think of some way to answer your own prayers. It may not appear instantly. Remember that too great haste or untimely speech may repel. Follow the light you have and the day will become clear.

Rarely should a person be spoken to in the presence of others about their personal salvation; one by one, Peter, James and Nathaniel were brought. The invitation you then give will be freighted with feeling born of prayer, the soul will thrill in your voice and will arouse a response in the heart of any one who is of God.

Have you the compassion of Christ for the lost? Do you share it? Do you long to repay the debt of love you owe to Him? Only by saving others can you do so. Are you praying for the blessing of the Almighty on the meetings? Then you can be enrolled in heaven among those who proclaim the Word. "They

shall be mine in the day when I make up my jewels, saith the Lord."

There is but one Savior, but many are saviors. Will you be one?

Will there be any stars in your crown?

LOYAL SUPPORT OF THE EVANGELIST

H. D. Ward

The work of the evangelist is given large place in the writings of the New Testament. To those sacred pages we must ever recur to learn, not only what the evangelist did and said, but how he was received by the people with whom he labored. Paul was the greatest of all evangelists. And whether driven by persecution or led by the Spirit, he went eagerly from place to place, preaching the Word and establishing churches, or confirming those who already believed.

Although his passion for souls was intense, and his faith in the Omnipotent Lord was exceedingly great, he never could have accomplished such marvelous results had he not received the loyal support of the brethren wherever he went—in co-operation, in prayer and in gifts. Nothing is more beautiful or inspiring than the mutual affection that existed between Paul and the various churches. The scene of his parting from the Ephesian elders, at Miletus, speaks eloquently of their devotion to one another. With great tenderness, he calls the Philipplians his "dearly beloved," his "joy and crown."

To the evangelists who come, Spirit-led into our Macedonia to help us, we certainly should give no less of support than our very best. Pastor and people should remember that their interests are one with those of the evangelist. It is no time for petty jealousies nor for disagreement over plans for work. The fire of an abiding passion for the souls of the unsaved should consume all the dross of selfishness and discord. There ought to be no necessity for the adjustment of difficulties between members, or the generating of enthusiasm after the evangelist reaches the field. These are days of preparation, labors of love, deeds of faith, hope, expectancy. When the evangelist comes, let us not waver in the support we give him. The Lord is waiting to give us the victory. It is ours to fulfill the conditions.

The Chicago evangelistic campaign has been most auspiciously inaugurated. Many of the evangelists have promptly reported to the co-operating churches and have commenced their labors, with most hopeful enthusiasm. Success in nearly every church crowned the work of the first day—between thirty and forty accessions being reported at the noon meeting on Monday. Let all the people keep their hearts warm and require your janitors to study and labor to keep your meeting houses warm and comfortable. Let all things be done in the wisest way that the work be not hindered.

The Christian Century would be glad to have a full report of the work and additions every week by Saturday morning, that the news of the campaign may go promptly to inspire the workers and to make the whole church rejoice.

All books mentioned in The Christian Century may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

Education Day

—PHILIP JOHNSON—

EDUCATIONAL day was set by the Detroit convention for the third Sunday in January. This is a step forward. We have a conscience on foreign missions, and a conscience on home missions, now is the time to cultivate a conscience on education.

We are just entering upon the era in the history of the Christian church when it is to be expected both as a matter of historical sequence, and also as a logical necessity, that we direct especial attention toward our institutions of learning.

Rome lived seven hundred years before she produced the Augustan age of literature. She was busy building the city and extending the boundaries of her territory. Pittsburg lived a hundred years before she possessed a public library or an art gallery.

The United States is still too young for such galleries as are the heritage of Europe. The practical, the necessary first, the ornaments afterwards. Some things come only with age. Now is the time for higher education among the Disciples—the psychological moment.

The Christian church has been busy marking out the borders of her territory and counting and increasing her population. The Disciples startle the world by their evangelism. This is well. So did the church in Jerusalem. Now we must train the forces within the ranks—save ourselves from a mushroom growth—use the victory after the battle is won. Christian education puts soundness and finish in the body.

No people are so practical as we Americans, and no church is so American as we Disciples. What does it pay? Is it practical? Is it a success? This is American. We watch the material output of our factories, shops, and mills, and then look for the actual or visible output from our schools, churches and missionary efforts. What is the annual yield, the yield in numbers? What are the statistics? We are feverish for results. The work of the college is as that of the kingdom. It comes not by observation of members, but by the development of character within. We need patience to learn how to build from the foundation—to build for other generations and other centuries.

Therefore I take it that if one phase of work is more necessary than another, this is of first importance with us at the present time. The work of the college is basic. Take away our colleges and we would be practically impotent. Without them our ministry would either be an uneducated class or one equipped by other institutions of learning. Yet this is only a part of the work of the college. The surest if not the quickest way to forward the missionary interests of the church is to build up our colleges. That which is put into the first of life is put into the entire life, and that which is put into the foundation of the structure, helps to support the entire superstructure.

The men and money that helped to educate C. L. Loos, J. W. McGarvey, A. McLean, B. L. Smith, Geo. Muckley, Robt. Moffet and F. D. Power at Bethany have

had a part in widening the kingdom in America, in the islands of the sea, and unto the uttermost part of the earth, such as no man and money have had that have been touched by these men since their college days. The Japanese do actually build houses by beginning at the top, but it is wiser to build from the foundation up.

By observing Educational day we shall increase the money power of our colleges. The daily press in Detroit published, as gathered from the report of the statistician of the church, that the total valuation of the property, equipment and endowment of all of the institutions of learning among the Disciples would foot up to less than \$4,000,000. The estimate is conceded to be fair and optimistic. This means that the entire valuation of every item of educational property and endowment throughout the brotherhood is exceeded a million or two by the endowment of Yale, to say nothing of the property and equipment of Yale.

* * *

Recently the writer addressed cards to presidents of the most prominent colleges among the Disciples asking, among other things, what was the supreme need of the colleges of the brotherhood. In every instance the reply was, "larger endowment." With our inadequate equipment we are forced to compete with institutions that count their endowment by the millions. This does not mean that our small colleges are impotent in comparison with such schools as Yale, for mere bigness does not make a college. Indeed the small college does a work and has always given a quality of training that the large school can not give. Let the number of the small schools increase and let the larger ones increase their facilities. The smallest Christian college is a fountain of life and power. We can not have too many.

In the eyes of the world our rating as a church is taken by the caliber of our colleges. Who are the Presbyterians? They are the people who have a Princeton. The Congregationalists are strong in New England and Yale is their exponent. We have Bethany and Kentucky University, and Hiram, etc., of which we are not ashamed, but for whose better equipment we earnestly plead. The work of our colleges has been and still is the marvel of the movement. It has been due, however, to the men and not to the money. Both are needed.

The church papers published by the Disciples compare favorably with the journals put out by other religious bodies. Our missionary enterprises are commendable, but our colleges are pardonably reproached.

The Disciples claim the distinction of being the first to introduce the Bible as a text-book in American colleges. The fathers were justly skeptical of secular education, and sought to combine its good elements with the utterances of the infallible teacher. They asked for a well disciplined mind guided by a consecrated heart. Unconsecrated education is useless. "Unsanctified education is sin-

ful." What shall it profit a man if he learn all language and mathematics and science and law and medicine and the "ologies" and fail to make them subservient to the kingdom. It is naught. The state institution at best, or any educational institution divorced from the church, claims simply to furnish a first class man of the world. If individual teachers in such institutions give a Christian bias to the students mind it is due to the fact that these teachers are the product of the church and not of an institution separate and apart from the church. A state school manned by Christian men is better than a church school manned by men who are unchristian.

Never did America have greater need of Christian colleges than to-day. Gov. White, in an address at Bethany college not long since, made a strong plea for an increased number of church schools in the state of West Virginia. He urged that there is an imperative demand for the moral and spiritual influence of such institutions. We should recognize more fully the place and demand for institutions of learning fostered by the church. We need to feel the worth of such institutions as Mr. Campbell did when he founded Bethany. Said he in an address delivered in Wheeling in 1854, "The Bible is the only infallible text-book of the true science of man. None but the Author and Creator of man could furnish the text-book of man in all relations to spirit and matter, to things past, present and to come. Without it no man ever was, is now, or will hereafter, be educated."

Mr. Campbell declared in the same address that of the 120 colleges in the United States at that time—1854—but one had a chair for sacred history—Bethany presumably. Said that of the thirteen colleges in New England which graduated about 150 students annually, not one during his collegiate course ever heard in college a series of lectures on Bible facts, Bible history or Bible institutions.

The fathers did the thinking and planning for us—the foundation work. They indeed, builded better than they knew. They met their emergencies and were equal to them. The work of our colleges in the past was in a true sense adequate to the demands of those days. But if we are to have a larger place in the world's church history our colleges must have larger and better equipment for that place. May Educational day, January 17, mark the beginning of these larger things for the colleges.

Bethany, W. Va.

A system of keen competition, carried on, as it is, without adequate moral restraint, is very much a system of commercial cannibalism. Its alternates are: Use the same weapons as your antagonists or be conquered and devoured. Success (under competition) is incompatible with strict integrity.—Herbert Spencer.

A GOOD BOOK FOR POSTAGE ONLY.

Single subscriptions to The Christian Century are one dollar and fifty cents. In clubs of three or more one dollar each. During January old subscribers may send two subscriptions—one old and one new—for two dollars. All who renew their subscriptions before February first will receive a handsome book selected from our order list by Mr. Burras, our Bookman. Provided—please note this—you add five two-cent stamps for expense of sending the book.

Education Day in Illinois

J. G. WAGGONER

THE first great offering of the year, which an aggressive, enthusiastic people are to make, naturally and justly goes to promote Christian education. Men must be prepared and trained to lead in the conquest of the world for Christ. That this is a paramount and fundamental necessity none doubt. Every well equipped preacher enlarges the power of the church. He not only increases the influence of the congregation to save the people, but he develops the resources and offerings for all our great enterprises. The college therefore, on the human side, is at the very root of the whole matter. This long neglected interest must be restored to its proper place in rank with other enterprises or we must continue to lose churches and miss promising opportunities. Jesus selected and began to train His future ministers as soon or before he began His public ministry. Paul began early to train faithful young men who were to be able to teach others also. Alexander Campbell founded Bethany college first, to train men, primarily for the ministry, and then missionary societies were founded later. We began right, but soon forgot the college and had it not been for a few public-spirited, far-seeing men in various states, and some self-sacrificing teachers, we would have no college among us to-day. We have never made Christian education the object of general systematic support. To restore it to its proper place calls for the cordial co-operation of every preacher, business man and church in the brotherhood. Can we have this co-operation?

The third Lord's day in January is fully agreed upon, on which to present these fundamental claims to the churches and take the offering for Christian education. No disparaging word should be spoken against any of our great enterprises, but we need to know that to put our colleges in better condition promotes every other interest. The colleges do not live for themselves, but for the good they can do.

In Illinois this is the golden jubilee; the fiftieth anniversary of Eureka college. For a half century it has been training men and women for larger and stronger service for the Master. Perfection is not claimed for its life, nor would we boast of its work. It is the Lord's doings and marvelous in our eyes. Its twenty-two missionaries are scattered among seven nations of the earth. Its hundreds of ministers are in most of the states of the Union and are, by the grace of Christ, bringing thousands into His kingdom every year. Its thousands of students in every worthy vocation are living nobler and more useful lives for their Christian education and training. This institution has lived and served the world's higher life and the churches' greatest interests because all these years some noble men and women have given it support, but the time has fully come when in a wise, regular and self-sacrificing spirit, the college should have attention and support. No colleges among us or any other religious people are self-supporting. Tuition meets a small part of the expenses. The rest is given by

public-spirited men who join with Christ in seeking the world's redemption. Eureka college is no experiment, no doubtful teaching has moved its record, and exceedingly few of its men have proved unworthy of their alma mater. Other people are supporting their colleges; if we do not it puts us at almost a helpless disadvantage.

Believing that the preachers and churches of our great state are in favor of aggressive movements, and the preparation, training and education, especially of our ministers and missionaries, we have asked every preacher in the state that we could reach to cordially observe the day. We have prepared all necessary material for the observance of the day, which we wish to send to every preacher

who will use them. If any preacher failed to get our letter, asking for information as to how much material was used and whether he would observe the day, please drop us a card at once. Last year fifty churches observed the day. The number this year should be multiplied. No church, however poor or in debt, can afford to fail to observe education day. January 15, 1905, is the time. If you cannot get to it on that date come as close to it as you can. Any further information gladly furnished.

May the Lord lead us in wisdom and grace to make this great jubilee year memorable for liberality and royal support of Eureka College, and may He guide our college in all its efforts to serve the Master and prepare more men and women for His use.

Eureka, Ill.

All books mentioned in *The Christian Century* may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

A Word to the Preachers EDUCATIONAL DAY

Joel Brown

Dear Brethren: The third Sunday in January this year is the 15th day, very early in the year; so if you observe it as we know you are desirous of doing, it will require haste, and some ingenuity to keep it from being side-tracked by so many other interests that are claiming the attention of the churches at this time of the year. We are sure that you realize the importance of giving special emphasis to Christian education at this juncture in the history of the Christian church. Churches are constantly calling for more and better educated preachers; the mission fields are so poorly supplied with workers that those on the field are compelled to do the work of twice their number; many of them breaking their health; as in the case of our own Dr. Ada McNeil. Drake University has been enabled, mostly by the help of one man, to furnish good men and women for both home churches and the mission fields; this good work can be continued only by the churches doing in the future what he did in the past.

Not less than twenty thousand dollars should be given to our Bible Colleges

this year on that day. We believe because of the pressing demand of the churches for the products of the schools and because of the long neglect of the churches to properly support our schools that we are justified at this time in asking that Christian education be given first attention at least until the present demand for preacher and missionaries is supplied, or until the schools are made self-supporting. The endowment of the schools, too, must be largely increased. The colleges are giving the same annuity as the other interests of the church and those who desire to give in that way should have this fact brought to their attention. May we not depend upon you to observe the day? Make good use of the posters sent you. Post them in conspicuous places and call the attention of your audience to them. Urge liberal contributions on that day; cite your people to the fact that our colleges are writing annuities affording the very best investment. The importance of the occasion demands the co-operation of all.

Drake University, Des Moines, Ia.,

A MUCH-NEEDED REFORM

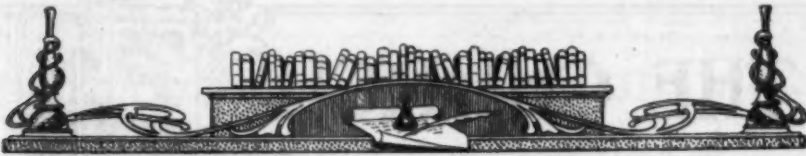
E. B. Barnes

CAN'T anything be done to break the bondage of our Sunday schools to the International series of lessons? The selections for the past six months were helpful in cultivating the patience of the saints, but for teaching purposes, with the exception of a few lessons, they were almost a failure. Teachers and scholars alike made the complaint, "We can't get anything out of this lesson," and many Sundays the only way that interest in the lesson could be maintained was by ignoring it. If Alexander Campbell thundered against textuaries, he would thunder more loudly than ever, if he were alive, against the "fragmentaries." What a miserable way of studying the Bible! Instead of the International series, it ought to be called "the hop, skip and a jump" series. I feel like throwing quarrels and leaflets to the winds, and

studying the Bible book by book, or character by character, or some other common sense way. I can see how the present "broken dose" system might be of some worth if the intervening chapters were read, and the authorities consulted, and the "side lights" studied with care. But how many will do the reading necessary to make that series as comprehensive as the promoters intend it to be? The system breaks down under its own weight. It contemplates too much. The prospectus is the best thing about it. For several years I have wrestled with this series, and I am about ready to quit. It looks as if the committee were never weary of leading the Sunday schools through a wilderness of confusion, always promising a sight of the promised land, but bidding them be patient and to indulge in the illusions of hope. I have indulged to excess, and place my protest in your hands in the belief that some other fellow-sufferer may be cheered by "a voice crying in the wilderness."

Noblesville.

E. B. Barnes.



Among the New Books

BOOKS RECEIVED.

F. H. Revell Company, New York. *The Choice of the Highest*. R. J. Campbell, M. A. Pp. 216. \$1 net.

Tamate; the Life Story of James Chalmers. Richard Lovett. Pp. 320. \$1.25 net.

American Book Co., New York. *Four American Indians*. Edson L. Whitney and Frances M. Perry. Pp. 240. Price, 50c.

Macaulay's Essay on Addison. C. F. McClumpha, Ph. D. Pp. 184. 35c.

Romeo and Juliet. W. J. Rolfe. Pp. 297. 56c net.

L. G. Dickey & Co., Chicago. *Ethics of Democracy*, by Louis F. Post. 1904. Pp. 301.

Geo. W. Jacobs & Co., Philadelphia. *Organized Labor and Capital*, by Washington Gladden and others. 1904. Pp. 226. \$1 net.

Mr. Kris Kringle, by S. Weir Mitchell. Illustrated. 1904. Pp. 197. 75 cents.

Wit and Humor of the American Pulpit. Pp. 250. 50 cents net.

University of Chicago Press. *An Outline of a Bible School Curriculum*, by George William Pease. 1904. Pp. 415. \$1.50.

Bible Symbols, or the Bible in Pictures, by Frank Beard and others. Chicago: Hertel, Jenkins & Co. Illustrated. Pp. 182.

An attractive picture book for children, made up as it is of Bible stories, told by the aid of sketches that fit into the story, after the manner of a rebus. In addition there are several full-page illustrations from well-known works of art. Different colors are used in the printing, a device which aids in securing the interest of the child. An excellent volume.

Black Friday. By Frederic S. Isham. Indianapolis. Bobbs-Merrill Co. Pp. 409. \$1.50.

This story deals with the speculators in the time of Commodore Vanderbilt, and is a very informing story of their manner of dealing in stocks. *Black Friday* was the day they expected to corner gold. Happily, there is one man who is honest and trustworthy, who is also successful and has the esteem of all business men, although they are jealous and try to ruin him. With his aid and advice, however, President Grant comes to the rescue and the scheme is ruined. There is an interesting love story running through the book, connected with this successful financier, whose character is without reproach, though altogether business.

The Faith of Men, by Jack London. The Macmillan Co. Price \$1.50.

The Klondike has attracted not only the man of adventurous spirit in his search for gold, but it has afforded an excellent opportunity for the literary artist, and no one has been able to make better use of it than has Jack London in *"The Faith of Men,"* a collection of short stories. He sees things and he makes

you see them as he deals with some of the elemental characteristics of human nature, in a very vigorous fashion. His principal characters are men and women of the passions with ourselves. Some of the stories are painfully realistic. His style is simple, clear and convincing. It shows an evident familiarity with Scripture narrative. The story which will grip the thoughtful reader most strongly is the concluding one, *"The Story of Jeess Bick*. In his opening paragraph the author makes clear that his theme is renunciation. He has given a new, an unconventional picture of an idea that has found expression in every heroic soul of the race.

Zelda Dameron. By Meredith Nicholson. Indianapolis: Bobbs Merrill Co. Pp. 411. \$1.00.

Besides the heroine, Zelda, there are a few interesting characters upon whom the growth of the story depends. Her father, Ezra Dameron, who had held all the offices in the Presbyterian church from Sunday school secretary to elder, which latter office he had filled for twenty years, and who always occupied a front seat and much time at the prayer meetings, yet no one would trust him, and none knew better than himself that he was a hypocrite. But the mother made him trustee of all her large property at her death, and said: "So Zelda may never feel that I did not trust him. He will surely guard what belongs to her safely." She was sent away to school and traveled abroad, but came home, decided to live with her father, despite the wishes of the aunt who had cared for her and the uncle who claimed her. She learned later that her mother's life had been one of torture and suffering. The reader enjoys the skill with which she harmonizes family differences and commends the devotion to duty which would not allow her father to suffer for betrayal of the trust imposed by his wife. There are lovers and a happy ending, and the interest is sustained to the last.

The Christian Citizen, by Jno. G. Woolley. Vol. 1, 254 pages. Vol. 2, 272 pages. Vol. 3 and 4 yet to be issued. New Voice Pub. Co., Chicago. 75 cts., in buckram. The set, \$2.00.

Jno. G. Woolley is a modern prophet and preacher of righteousness. Like all prophets he may seem one-sided to those who do not focus the vision as he does but it is not one-sidedness, it is intensity. Every line in these volumes is shaped by conviction and barbed with a moral purpose. They are fiery darts of the conscience made to fly swiftly. There is no drudgery manifest in them but inspiration rather. The style is that of the paragrapher and there is epigram, illustration, proposition and application, all scintillating and brilliant. Things there said are not put down for sustained study but as crisp comment on text and theme calculated to stir the conscience and awaken the moral sense and point the Christian understanding the way.

These articles first appeared as comments on the C. E. topics and were published weekly in the *New Voice*. They are written for the express purpose of bringing the text to bear on Christian citizenship and to preach social and political righteousness to Christian young people. All is from a reformer's point of view. The mechanical structure of the books is good excepting the omission of a table of contents. Perhaps the last volume will contain an index.

A. W. TAYLOR.

Practical Primary Plans, by Israel P. Black. Fleming H. Revell Company, New York. 1903. Pp. 264. Price, \$1.00 net.

The title suggests the subject matter of this book. The author exploits no theory but makes a clear, concise statement of the plans most successful in his own observation and experience. Where a variety of plans prevails the author states them with their advantages and disadvantages, leaving the choice to the reader. Only plans practicable in all schools, by any teacher are given. The book deals not with the affairs of the Sunday school hour alone but with each hour of the primary period, beginning with the Cradle Roll department and introducing one to the Junior department. A patient, earnest application of the author's instruction will develop one of ordinary tact and ability into a competent primary teacher of the Sunday school. The book is pregnant with a tender, earnest spirit which cannot fail to touch the life and efforts of all its readers, a spirit which will inspire one either to appropriate the plans under consideration, or to devise such as conditions require. The appendix of appliances and bibliography is worth the price.

JOHN PARIS GIVENS.

Machiavelli and the Modern State, by Louis Dyer, M. A. Boston, Ginn & Co., 1904. Pp. 158.

The author has been connected with the Universities of Harvard and Oxford, and has presented in these pages an apology for Machiavelli, which is not the product of sentiment, but rather of a careful investigation of the facts and products of his life. Little is known of Machiavelli. There are "twenty-nine years of unrecorded obscurity; fourteen years of inconspicuous but indispensable secretarial and ambassadorial activity, chiefly recorded in the correspondence of his chancery; fourteen years devoted to authorship on war, politics and history; one closing year of feverish efforts toward reorganizing the defenses of Florence—such in briefest outline was Machiavelli's life." It was unfortunate, considering his ability, that the chief men who represented the powers of government in his day were men of the most corrupt lives. The ostensible model from whom Machiavelli drew his portrait of the "Prince" was Lorenzo the Magnificent of Florence. In reality as Prof. Dyer points out it was Caesar Borgia. The result could scarcely be other than it was. And yet Machiavelli believed that Borgia possessed the very elements of organizing genius to bring order out of chaos in the distracted Italy of his day. The book contains three chapters devoted respectively to Caesar Borgia, as the model of the Prince, Machiavelli's use of history and his ideas of morals.



AT THE CHURCH.



BIBLE STUDY UNION NOTES

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NOTES ON THE BIBLE STUDY UNION LESSONS ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Chapter 3.—The Growth of Jesus to Maturity.*

(To accompany Lesson 3, for January 15, 1905. Copyright, 1904, by Bible Study Publishing Co., Boston.)

IT IS a rather remarkable fact that the gospels have so little to say regarding the first thirty years of the life of Jesus. A legitimate curiosity might seek to know more of his gradual attainment of that confident maturity of conviction and purpose which he exhibited from the beginning of his ministry. This meagerness of tradition may have been due to the reserve of the writers who would use only well-tested material or to the paucity of available information when the gospels were completed. The narrative of Luke doubtless reflects the best traditions. There are peculiarities of style which indicate that he derived some of his information from written or oral Aramaic sources. It is not improbable that Mary was his informant, at least in part, and that he carefully sifted the data laid before him, preserving that alone which had significance. That much traditional material of an inferior sort was in circulation the Apocryphal gospels would seem to indicate.

The data preserved to us continue that strange impression of supernaturalness and naturalness combined already noted in the narrative of his birth. The infant Jesus is taken to the temple for presentation and redemption precisely as any other boy would be taken, but there the aged Simeon and Anna recognize him and declare his mission.

In the first gospel is the narrative which links the child Jesus with the most crafty and cruel nature that ever misused power. Herod the Great was suspicious, cunning, proud of his royal state and loth to yield it to his lawful heirs. What wonder that the queries of the Magi filled him with fear and rage. The resultant massacre of the innocent babes of Bethlehem was but a trifle to such a madman as he, one who, on mere suspicion, could order his own family to shameful death.

This monster of wickedness, yet master of the art of ruling Jewry, one who had done much administratively for his kingdom, reducing it to order and introducing culture, came to his unlamented death some few years after the birth of Jesus. He bequeathed Judea, Samaria and Edom to his eldest son Archelaus, Galilee and Perea to Antipas, and the northeastern district to Philip. Archelaus was a stupid brute. After ten troubled years he was, A. D. 6, superseded by a Roman procurator, nominally subordinate to the Syrian legate. These rulers, quite unaccustomed to Jewish ideas and habits, disdainful of all but Romans, and entrusted with large powers, did much to strain the relations between Rome and her Jewish subjects. The latter actually had much freedom, the Sanhedrin and the local councils exercising important administrative and judicial functions, yet their discontent increased steadily. Pilate, who began his official career about 26 A. D., was in constant conflict with the people.

The greater portion of the growth of Jesus to maturity was spent in Galilee under the

sovereignty of Herod Antipas. For this monarch he once expressed a sovereign contempt. Antipas was thoroughly selfish in his ambitions and his acts. He was at heart a pagan, and entirely out of touch with the real currents of thought in his dominion. He did not, however, interfere with them. The Galileans, less fanatical than their brethren of Judea, were equally patriotic. Living among them, Jesus presumably would have been aware of the active ambitions of his race and of the direction of their hopes.

Nazareth was in many respects an ideal place for his boyhood home. While sheltered and protected by its position as a village in a hollow, from hills close at hand one can see, as Smith remarks, "a map of Old Testament history," and a panorama of the passing life. The inspiration of the past and the stimulus of the present and future was ready to the hand and heart of a thoughtful lad, whose youth and young manhood were passed at Nazareth. It was no secluded or obscure place, but merely a well-protected one. In close touch with the crowded routes of trade and war and social life, it revealed the rich, full life of the day.

The poverty of the household of Joseph may fairly be inferred from the simple gift which Mary was able to bring to the temple at the presentation or redemption of her first-born son. Its religious atmosphere and the carefulness to meet with hearty completeness all religious obligations and opportunities may be equally deduced from their scrupulous fulfillment of every ceremonial detail, from the insight into Mary's richly imaginative religious mind which we gain in the Magnificat and for the regularity of their annual visit to Jerusalem at the passover season.

We may be sure that Jesus went through the natural round of training recognized as befitting a Jewish lad. We may be also certain that he entered into this with a glad enthusiasm, a ready comprehension, a maturity of sympathy which astonished those who dealt with him. The wonder of the venerable doctors at Jerusalem at his understanding of the deeper meaning of the law could not have been an isolated event. We may fairly infer from the quotations and references preserved in the meager record of his utterances that he loved to study the book of Deuteronomy and the words of the prophets and psalmists. He could penetrate to their deepest meaning. The dry and superficial comments of the average rabbi of his day must very early have seemed to him a mockery of the real spiritual and eternal message of these men of God. To him these words were still words of truth and power, the very words of God, whereas he came increasingly to realize that the current Rabbinical teachings, supposed to be the legitimate interpretation into practical form of the words of God, were in fact the merest and most threadbare human distortions of it.

The story of his visit to the temple, when he wondered that his parents should be surprised that he took advantage of the great opportunity given him to make progress in the study of his heavenly Father's will, exhibits his engrossing spirituality. He had come to thrill with the great thought that to the Jew had been committed God's affairs, and that the highest duty and privilege of any Jew was to become wise with regard to them and assume the leadership God should open. How much beyond this he had gotten it is impossible to declare. The unique fact of his life was his absolute openness to the best impressions. He was ready as no one else has ever been to take the fullest use of divine suggestion and direction.

Side by side with the thought of the divinity of Jesus we need the conviction of his complete humanity. His growth was normal, his wisdom gained by experience, his life entirely devoid of spectacular features. But his human nature was fully utilized. No clogs, no hidden faults, no morbid fancies blinded his vision or dwarfed his will. He exhibited a full-formed human life.

There is tremendous significance for every-day men and women in this fact. Not only did this round of experience put him into real and vital fellowship with all who have earnest lives to live, but he exhibited the power and the promise and the perfection of an unhampered experience. He put first things first. He gave the things of God the right of way. Thus he revealed the significance of a fullness of religious experience, of a real and complete consecration.

*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

THE PRAYER MEETING

By SILAS JONES

PRAYER FOR THE MINISTRY.

Topic, Jan. 12—Feb. 13:7, 18, 19.

ARE OUR children to have an uneducated ministry?" is a question that has been presented for the consideration of Christian leaders. Professor Shailer Mathews, who propounded the question, has been among the churches of the Northern Baptists and he reports that it begins to look as if college-bred men had ceased to think of the ministry as a possible vocation. "In the first place, parents do not want to have their sons enter the ministry. Seldom, if ever do Christian families, especially if they are well-to-do, even consider the prospect of one of their sons entering the ministry. In the second place, the churches apparently do not care to have their young men enter the ministry. I have been about through the Baptist churches of the Central West constantly for the last six months or so. I have found very few where there are young men studying for the ministry, or where there is any interest whatever in having them. In the third place, ministers do not care to have their sons enter the ministry. At least this is the impression made on me by the fact that so few sons of ministers follow their fathers, and by the reasons which many ministers' sons have given me for becoming teachers or business men. In the fourth place, nobody for the last ten or fifteen years has taken the trouble to present the matter systematically or generally to young men in colleges and academies." It is not so bad with the Disciples of Christ as Professor Mathews thinks it is with the Baptists. The number of ministerial students in our colleges has a little more than doubled since 1890, while the increase in the number of churches in the same period has been about 30 per cent. But this is no time to boast. There are many of our churches without preachers. The competent men sent out by the colleges do not supply the demand. Eureka college has three calls for every man that is sent out. The same is doubtless true of all the other colleges. This is something for the churches to think about and discuss in the prayer-meeting and the Sunday school. The dignity of the preacher's calling should be made known to the young men. The intelligent and courageous young men in the churches should be made to feel that the ministry offers them an opportunity to exercise their highest gifts and to perform heroic service.

We ought to pray for those who are now preaching the gospel. In the first place, the work of the ministry should be better understood by Christian people. It is not the business of the preacher to spend a good part of his time with people whose toes are sore, nor is it necessary for him to be an athlete, a musician, a lodge man, or any one of a thousand things that some people ask about first when the question of getting a new preacher comes up. These things are well enough in their way, but they do not

determine the usefulness of the preacher. The true preacher is one who can help us to understand the meaning of our experiences and who will compel us, by his knowledge of the facts of his earnestness, to discharge our obligations to our fellow men. No doubt it would be delightful if we could always have a preacher of eloquent tongue and of great personal charm. But since this is not possible, let us be thankful if we have a man of faith who talks plain sense from the pulpit and everywhere else.

In the second place, we should pray that the preacher may know himself and his mission. He may labor under the delusion that he is an eloquent and learned man when he is not, and that his first duty is to settle all the problems of science, philosophy and government. It is a great misfortune for him and the church if he has notions of this kind in his head. He cannot do much until he gets rid of them. He can use varied talents and all kinds of knowledge in the carrying out of his mission but he must know whom he serves and what his Master requires of him. Everything he does should be determined by the one supreme purpose of his life.

CHRISTIAN ENDEAVOR By CHARLES BLANCHARD

"AM I MY BROTHER'S KEEPER?"

Topic, Jan 13, 1906—Gen. 4:8-15.

IT'S THE old perplexing question and the hard problem. We ought not to ask it off-hand nor to try to answer it that way. I confess that the question worries me and the problem puzzles me much more than it used to. I am not nearly so certain of its easy or early solution. I feel humbled and at times almost helpless when the matter comes up in a personal way. It's easy enough in a general way to say what we ought to do, but to face the question when the matter comes to us as it came to Cain, face to face with God and his own sin, is what makes it hard. Yet that is just the way we must face the problem some time. And I wish for our own peace and for the sake of the brothers in bonds, that we were fully aroused—as we are not. Even in this day of grace and Christian enlightenment we are for the most part strangely indifferent or indolent or cowardly, in our attitude toward this problem of all problems—the liquor problem.

There is hope in the very fact that we realize, or are beginning to realize that we have a problem, and that it really concerns us, whether we drink or let it alone. When a people in a popular form of government recognize that there is a grave problem to be grappled, the difficulty is half solved. Not until the last century was well along did the people seem to begin to realize that it was a matter of any public concern. Every man was a law unto himself in the matter of drink, save in cases of extreme provocation. The habit of tippling was almost universal. Only since the passage of the government revenue law as a war measure has the problem assumed a legal aspect. Abraham Lincoln was right when he said, when urged to sign the bill which made the government a partner in a liquor traffic, that it was fastening upon the people of this country a burden and forming an unholy alliance that would cause infinite trouble in the years to come.

And I am setting it down here that it is my most solemn conviction that the present revenue system, as relates to the manufacture of intoxicants, and the license system, are twin evils and constitute a crime against humanity which we need to repent of in sackcloth and ashes. Abraham Lincoln signed the revenue bill only as a war measure, and under protest. He saw the wickedness of the measure and the far-reaching effects of its complications likely to arise, and which have arisen since.

And it seems to me that the only way to a solution of the problem is to sever all government alliance with its manufacture and sale, in the interest of the whole people. The people will then be in position to absolutely prohibit its traffic in any form. In short, the recognition of the principle that we are our brother's keeper, in private and in social and in political life, is the only solution of the question. But we are not ready for that sweeping measure yet. Then by all that is held sacred and best let us get ready! For it's where we must come, individually and as a people, whose God is the Lord, or fall most disas-

trously as a Christian nation. There is no other way out of it. We must get out of it by severing all individual and political relations with the abominable business. Both the revenue and the license systems are compromise measures, and like all efforts to compromise the slavery question, they will prove only failures in the end, and serve to complicate the problem. In fact it was just this complication of the future control of the liquor question that caused the far-sighted Lincoln to sign the war revenue measure under solemn protest, and with a prophetic voice of warning. As individuals we need to grapple the question in genuine human sympathy with the unfortunate victims of rum. But beyond all else as citizens we must grapple the monster at the ballot box. Down with the whole wretched revenue and license system! It's unchristian and unamerican! Get the inspiration of this little poem by Maltbie D.

Babcock, clipped from the Christian Endeavor World:

Be strong!

We are not here to play, to dream, to drift; We have hard work to do and loads to lift. Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame? And fold the hands and acquiesce—oh, shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong, How hard the battle goes, the day how long,

Faint not! Fight on! To-morrow comes the song.

Caroline Atwater Mason Author of "The Quiet King"



This week we begin a beautiful serial story, "The Quiet King," by Caroline Atwater Mason.

Caroline Atwater was born in Providence, R. I., in 1853, and is from Quaker stock. She was educated in Friends' schools, and later studied in Germany. In 1877 she married Rev. John H. Mason, a Baptist minister, with whom she has lived and worked in Brockport and Batavia, N. Y., and in New Haven, Conn., where he has held important pastorates. She is now a resident of Rochester, N. Y., where her husband is a professor in the Baptist Theological Seminary of that city. Mrs. Mason has made several trips abroad and has benefited much by foreign travel. Her success as an author has been marked. Her "A Minister of the World" and her "A Woman of Yesterday" have been widely popular. One of her most carefully written stories is "A Wind Flower," while no more vivid picture of Palestine in the time of Christ has been given than in her "Quiet King." There is likewise a devotional element in this

last which makes it of exceeding value. Mrs. Mason's most conspicuous success up to the present has been achieved in the publication of "The Lily of France," of which several editions have been brought out. To write this work she spent much time in France and Holland, studying the local setting of the principal characters, Charlotte de Bourbon and William of Orange. She has now under consideration a story of the times of Henry VIII, and of the great Reformation of which he was the unworthy head.

Mrs. Mason is in the prime of her powers, and more important works may yet be looked for from her pen. Personally she is exceedingly pleasing, being as attractive as a woman as she is strong and thoughtful and interesting as an author.

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The QUIET KING

CAROLINE ATWATER MASON
Author of "A Wind Flower"
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CHAPTER I.

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah,—Jeremiah.

IT was just at daybreak of an early day of October in the year B. C. 6.

The shadows still hung over the sleeping city of Jerusalem, but from the plateau of Mount Moriah the marble walls and gilded towers of the great temple of Herod rose, one above another, through the morning mists, "like a mountain of gold and snow."

movable, in absolute silence, as if awaiting a word or sign of command. At the outer pillared entrance of the hall, through which the gray dawn light was now stealing, stood a white-robed figure, weird and spectral, with face upturned and eyes uplifted, in the attitude of one eagerly listening.

An expectant hush rested upon the attendant priests—for these men were of the priesthood—until a clear voice rang down from some unseen pinnacle of the temple far above:

"The morning shineth!"

Still the priests stood motionless, while the watcher at the outer entrance called back:

Meanwhile the keys to all the great temple gates had been given out and one after another they swung open; four to the north and four to the south; Nicanor, the entrance to the court of the women, and lastly the eastern, the Beautiful Gate, which formed the chief entrance to the temple, opening upon the court of the Gentiles. Above this gate, which was of dazzling Corinthian brass most richly chased, and so massive that it required the combined strength of twenty of the priests to open it, there hung—the image, in pure gold, of the Roman eagle, placed there by Herod to prove his subservience to Caesar.

At the signal that the last gate had been opened, a company of the priests hastened through this gate to the porch called Solomon's, and blew three blasts upon their silver trumpets, loud and long, announcing to the city that the morning sacrifice was now ready to be offered.

Behind the priests, who stood at the altar within the great court, ready when the time should come to kill the helpless lamb, rose the golden-roofed sanctuary itself, approached by a semi-circular flight of twelve broad, shallow steps, at the top of which hung a magnificent curtain, concealing the temple porch with its dedicated gifts, and the entrance to the Holy Place. This entrance was formed by vast two-leaved doors plated with beaten gold, above which hung the great golden vine, symbolic of Israel, with leaves and clusters of grapes, "each cluster the height of a man."

At the blast of the silver trumpets these glittering doors, which gave admission to the Holy Place, swung open, revealing the interior even to the mystic veil which separated this from the Most Holy Place—a veil of matchless texture and rich in beauty of purple and scarlet. This was the sign to the waiting priests that the moment for sacrifice was come, and while this office was performed, other priests entered the Holy Place to cleanse the golden incense altar, and to trim and refill the lamps. The most solemn and significant part of the ritual was about to take place, the burning of the incense offering in token of the acceptance by Jehovah of the prayers of his people.

The priests, returning now from their several tasks, gathered again in the Hall of Polished Stones for their own hour of worship, while without, in the court of Israel, the people were gathering in great numbers, coming up from their homes to have part in the morning sacrifice.

In deep humility the priests prostrated themselves together and joined in the prayer, beginning, "With great love hast thou loved us, O Lord our God, and with much overflowing pity hast thou pitied us. . . . Cause our hearts to cleave to thy commandments, unite our hearts to love and fear thy name, and we shall not be put to shame, world without end."

At the close of this prayer the whole company rose and recited in full harmonious concert the "Shema."

"Hear, O Israel: the Lord our God is one Lord;

"And thou shalt love the Lord thy God with all thy heart," etc.



The Rider on the White Horse.

Within the temple enclosure, removed by porch and court and cloister to a sacred seclusion, the vast court of the priests lay silent and dark save for the dull red glow from the embers on the great central altar. Mysterious gleams, reflections of this dusky radiance, glittered here and there from the polished pillars of marble and the burnished metal of the mighty gates, enriching while they enhanced the bewildering dimness.

The gloom of the great porch was pierced at a point midway the length of it by a shaft of fitful yellow light, proceeding from the open portal of a lofty chamber, the Hall of Polished Stones. This light was given by flaring torches held in the hands of fifty men who, clothed from head to foot in gleaming white linen, stood in a great circle im-

"Is the sky lit up as far as Hebron?"

"Yea, even to Hebron," came the answer.

"To your ministry, O priests!" cried the watchman, and instantly the waiting company became animated, as each member hastened to the performance of his own particular office for the day in the most magnificent ritual which the world has ever seen.

From a chamber at the northern extreme great court a lamb was led out, water was brought to it in a golden bowl, and the torches were held above it to permit a final examination. Finding the innocent creature perfect, without spot or blemish, the sacrificing priest led it, dumb and unresisting, bound its feet, and laid it on the north side of the great altar with its face turned to the west.

While the lot was cast to determine which priest among the fifty present was to be chosen for the highest mediatorial act, that of burning the incense, a peculiar intensity of eagerness could be read upon all faces. A priest might know this high privilege but once, and to the one thus chosen this became the supreme honor of a life-time. No wonder that those grave, earnest faces were kindled by a light of desire at such a moment, too strong to be wholly repressed.

Among the number, many of whom were young, and all of whom were men of perfect physical proportion, stood one older than the others, a man of at least sixty years, but of noble stature and presence. His flowing beard and hair were snowy white, but his eyes were clear and undimmed, and upon his countenance was the stamp of an exalted spirit. More profoundly than any of the attending priests that morning had he entered into the solemn service, and had gone about his tasks with a noble humility which distinguished him from his brethren.

Now as they stood expectant while the lot was cast, this man, whose name was Zacharias, watched and waited with a pathetic wistfulness in his eyes which told of hope long deferred and patient humiliation; for never yet, through the many years that he had ministered in the temple according to the order of his course, had Zacharias been chosen for the offering of incense in the Holy Place. What, he sometimes wondered in his heart, did this signify? He had striven all his life to walk in the commandments of the Lord, blameless; and now he was old, and the end must soon come, and he should be gathered to his fathers with this mark of the divine favor ungranted, and the longing of his heart for the close approach to the presence of Jehovah unfulfilled. And did it not accord with the tenor of his life that it should be so? Was there not a yet deeper longing unfulfilled, a dearer hope long since buried past recall? This sorrow of a childless age, beyond words to utter, was seldom absent from the thoughts of Zacharias, but this morning as he watched the presiding priest while he cast the lot, the consciousness of it surged over him like an overwhelming wave of bitterness, and he cried out in his heart in the words of one of old:

"He hath destroyed me on every side, and I am gone; and my hope hath he removed like a tree."

But even with the rush of grief there came a strange peace as the soul fled for refuge to its unshaken faith in Jehovah. Then suddenly he was aware, with a thrill of joyful wonder, that in very deed the lot had fallen upon him, even upon him, who had but now believed himself passed over and rejected. The hour had come at last; he was not forgotten! The God of Israel was gracious.

His brethren, looking upon him, saw a change indiscribable in his face, as he beckoned from out the company two priests to attend him, and with them passed out into the great court, while the pealing tones of the great magrephah rang throughout the temple precincts, calling to the assembled people to prepare for what was to follow.

Slowly Zacharias passed beyond the great altar and up the steps attended by his assistants. The heavy curtain was pushed aside, and the three entered the

porch where they were met by the two priests previously sent to prepare and cleanse the Holy Place, who, worshiping, withdrew. The first assistant now spread the live coals brought from the altar of burnt offering, over the entire surface of the golden altar, the second prepared the incense and handed the golden censer to Zacharias who was then left alone. Within the narrow limits of the Holy Place stood the objects of Israel's profound veneration. On the right was the seven-branched golden candlestick, the mystic, ever-burning light of which suffused the chamber; on the left the table of shewbread; while the altar of incense stood opposite the entrance close against the veil.

As the footfalls of the retiring priests died away and every sound was hushed, Zacharias advanced to the altar, and there spreading the incense upon the burning coals, poured out his soul in adoring prayer and praise as the one chosen to bear Israel up on his own spirit to the very presence of the Ineffable.

Suddenly, in the midst of his rapture of worship, he was aware that he was not alone, and in amazement and even terror he perceived a presence, a form unlike any he had known, drawing near him, at the right side of the altar. Falling prostrate at the feet of his glorious visitor, Zacharias trembled and was sorely troubled, until a gracious voice which seemed rather an influence than an audible voice, bade him fear not; and there was given to him a promise that the hope which he had thought buried beyond recall, was yet to be fulfilled, for he was to have a son in whose birth many should rejoice, who should go before the Anointed One and make ready a people prepared for the Lord.

Marveling beyond words at what he feared was impossible, Zacharias pleaded with the presence for some sign whereby he could believe so great a wonder, whereupon in gentle admonition to his faltering faith he was told that he should himself be speechless until all was fulfilled; and again he found himself alone.

Meanwhile, in the outer courts the people knelt long in silent prayer while the smoke of the incense like the prayers of the saints, ascended from the Holy Place. The moments passed; the prescribed time for the service was over; still the celebrant priest did not return, and still the people, wondering, waited. Then, at last, the tapestry was drawn aside by a hand that trembled, and the people beheld the venerable priest, but so altered was his countenance that they asked themselves whether it were indeed Zacharias or another. White and awestruck, with dilated eyes which seemed not to see, and lips which moved strangely, he came forward and extended his trembling arms toward the waiting congregation. Again and again he essayed to pronounce the words of benediction, but no sound proceeded from his lips.

Thrilled by the mysterious change which had come upon the beloved priest—for Zacharias was of honorable family and held in high esteem among all—the congregation became deeply stirred, and men turning with knitted brows to each other, murmured questions as to what this might mean, while in the court beyond, where the women and children waited, there was restless and eager curiosity on every side. Even the

priests partook of the sudden excitement, and a tumult seemed likely to take place, when Zacharias, with a gesture of his right arm, commanded the attention of the people although without a word.

No longer trembling and agitated, his form drawn to its full height was instinct with power, and a strange joy and peace seemed to shine through his face like a visible benediction. With a solemn gesture he lifted one hand high above his head, pointing upward until all eyes were riveted upon that uplifted hand, and all people held their breath. Then with both hands he made an authoritative motion of dismissal, and in silent awe the great company of worshippers turned away and passed out into the porches of the temple, where they stood about in groups to discuss what this strange thing might mean which was come to pass.

(To be continued.)

A TEST of HONESTY

THE straightforward, honest man or boy feels insulted when his integrity is questioned—and with good reason. He is slow to distrust others, and does not like to be distrusted. Here is a pretty and amusing story in illustration:

"Paper, sir? Evenin' paper?"

The gentleman looked down curiously on the mite of humanity—the two-foot newsboy, and said with a slight smile:

"Can you change a quarter?"

"I can get it changed mighty quick," was the prompt reply. "What paper do want?"

"Star," said the gentleman, "But," he added hesitatingly, "how do I know you will bring back the change?"

"You don't know it," replied the little fellow, sharply.

"Then I must trust you to your honesty?"

"That's about the size of it. Or—hold on. Here's your security. There's thirty-four papers in this bundle. Ketch on to this!"

Before the gentleman could remonstrate, the boy had placed the bundle of newspapers in his arms and was off like a flash.

The boy was gone perhaps three minutes, but during that time the gentleman was rendered completely miserable. A half dozen of his acquaintances passed, and each one stopped to inquire if he had gone into the newspaper business, and how it paid, while the newsboys gathered around and jeered him, under the impression that he was an interloper. So he gave a great sigh of relief when the boy returned and put twenty-four cents in his hand.

"I didn't run away, did I?" said the boy, with a cheerful grin.

"No," answered the man with a groan, "but if you hadn't returned in another minute I would have run away."

"And cheated me out of ten cents?" demanded the boy indignantly.

But the gentleman did not stop to explain.—The Boys' World.

There is no cottage humble enough to escape strong drink, no palace strong enough to shut it out.

An Irishman asked a Scotchman one day why a railway engine was called "she." Sandy replied:

"Perhaps it's on account of the horrible noise it makes when it tries to whistle."



HOW TO TELL THE TIME

William Wallace Whitelock

I've jus' learned how to tell the time;
My mother teach'd me to,
An' ef you think you'd like to learn,
I guess I might teach you.
At first, though, it's as hard as fun,
An' makes you twist and turn,
An' mother says that they is folks,
Big folks, what never learn.

You stand before the clock, jus' so,
An' start right at the top;
That's twelve o'clock, an' when you
reach
The little hand, you stop;
Now, that's the hour, but you've got
To watch what you're about,
Because the hardest part's to come—
To find the minutes out.

You go right back again to where
You started from, an' see
How far the minute han's away,
Like this—you're watchin' me?—
An' when you've found the minute hand
You multiply by five,
An' then you've got the time o' day,
As sure as you're alive.

They's folks, I know, what says that they
Don't have to count that way,
That they can tell by jus' a glance
At any time o' day;
But I don't b'live no fbs like that,
Because ef that was true,
My ma would know it, but she showed
Me like I'm showin' you.

VISION of SHORTEFOOT

Harriet Wheeler

THE fire, flickering in the center of Shortfoot's wigwam, revealed the row of painted Indians seated about the bearskin couch of Shortfoot's grandson. They chanted a monotonous juggler's song, accompanying it with a drum. Nokomis and Madeline sat beside the sick boy, striving to soothe his feverish ravings. Shortfoot sat at the foot of the couch with folded arms and a stern, immovable countenance.

The night wore on. The firelight faded until the blackfaced Indians appeared like spectral shadows of ill-omen. The fevered ravings ceased. A cold sweat spread over the sick boy's face and he lay motionless upon his bed. Nokomis and Madeline drew their shawls over their heads and broke into wailing sobs. Shortfoot waved his hand and the juggler's song ceased.

"Peace, friends! Your efforts are in vain. The Great Spirit has entered Shortfoot's wigwam and claims my grandson's soul. Let us await his bidding."

The jugglers folded their arms and sat through the remainder of the night in silence. When the sun rose they left the wigwam and hurried down the village street, crying:

"He is dead, our brave young chief. Shortfoot's grandson is no more!"

Immediately the people came out of

their wigwams and gathered about the crier.

"Let us mourn before the Great Spirit," they said. "Let us deck ourselves in sackcloth and ashes and rekindle our household fires. When the Great Spirit beholds our grief he will have compassion on us and keep the death angel away."

The people began work at once. They painted their faces black and tied black bands about their foreheads. They carried away the fire and ashes from their wigwams and laid fresh earth upon the fireplace and kindled new fires. They summoned the children from their play and set them to curling long strips of bark. They fastened the strips of bark over the wigwam doorways and over their couches.

"These strips will remind the death angel of serpents and will keep him from our household during the night," said the Nokomis of the village.

At the end of the third day they accompanied the remains of their young chief to the village cemetery and buried him with his gun, tomahawk, scalping knife and a brass kettle filled with rice and sugar. Then Shortfoot stood at the head of the grave and said:

"Grandson! The hand of the Great Spirit is laid heavily upon us. We are foolish and dark-minded Indians and know not the meaning of this affliction, neither can we read the future, but we have followed the Indian custom and buried these implements of war to help you battle your way to the Happy Hunting Grounds. Your mother and Nokomis have provided food for your journey. Be of good courage! Press onward, and you will reach the Indian's land of plenty."

When he had finished the Indians formed into line and escorted Shortfoot to his wigwam. A squaw was stirring a kettle of boiling rice over the fire when they entered. She served the rice in bark dishes. Shortfoot refused the mixture, stretched himself upon his couch and buried his face in his arms. All night he lay there motionless, speechless, refusing to be comforted. He rose at dawn and dressed himself for a journey.

"Nokomis," he said, "my sorrows are greater than I can bear. I am going into the forest to fast. Perhaps the Great Spirit will reveal himself to me and explain this mystery."

Shortfoot wrapped his blanket closely about him and left the wigwam. The sun rose as he made his way down the path which separated the wigwams of the Indian village. The April air was balmy and redolent with the odors of the pine forests. Shortfoot made his way cautiously over the ice, which still spanned the river, and took the trail leading along the river bank. The heavy pine forests towered above him. After two hours of rapid travel he came to the mouth of the river, and the great Lake Superior stretched out before him, with the emerald girdled Apostle Islands lying three miles away.

Shortfoot paused and stretched his

arms toward Madeline Island, the largest of the group.

"Gem of all islands," he whispered, "forty years ago you gave me the treasure of my life, my wife Madeline, the Nokomis of my grandson. Oh, island! Send some balm of healing to this sorrow-stricken heart of mine!"

The fresh air of the Great Lake brought color to Shortfoot's cheeks and waved the braids of iron-gray hair in the breeze. He turned again into the trail and strode rapidly onward through the forest. The sun was setting when the roar of the Falls of Montreal river reached his ears.

"It is the voice of the Great Spirit," he exclaimed, quickening his pace.

The trail descended a high bank and Shortfoot beheld the falls, which divided Wisconsin from Michigan, and rolled seething and thundering into the great lake. He stood with folded arms and listened to the deep-toned voice of nature calling to him in the gathering twilight. Shortfoot dropped upon his knees and stretched his arms toward the cataract and said:

"Great Spirit! I recognize thy voice in yonder tones of thunder. It fills my heart with awe. Behold! I am borne down with great sorrow and have come to fast before thee that the meaning of my affliction may be explained to me."

The rays of the setting sun illumined Shortfoot's face and cast a weird light over the boiling waters. The evening breeze swept up from the great lake and chanted its vesper songs in the tall pines.

The bracing air stimulated Shortfoot and the music of the pines soothed and comforted him. He rose and made his way to the beach. Here he erected a wigwam and made a rough bed for himself. He sat down in the doorway and watched the crescent moon rise over the waters. The stars came out and the northern lights flashed across the heavens and illumined the wigwam with their weird light.

Then Shortfoot lay down upon his bough bed and began his long fast. He rose each morning with the sun, and, kneeling at the wigwam doorway, offered his matins to the source of all-powerful nature. The seventh morning found Shortfoot sitting in his doorway, pale and faint with his long fasting. Suddenly there appeared before his vision a form of wondrous beauty, clad in shining robes. This form paused before the doorway and addressed him.

"Shortfoot! Son of man! What doest thou here?"

"I have been deeply afflicted in the loss of my grandson and came to fast and ponder over the meaning and mystery of my trial," responded Shortfoot.

"Who art thou that darest to question the dealings of the Great Spirit? It is his right to take unto himself what he has created."

"I am a dark-minded Indian who knowest nothing concerning the future life or the abode of the Great Spirit."

"I bring you a message from the Great

Spirit. He has your grandson in his holy keeping. There he is progressing in the higher life, freed from the sin, sickness and trials of this earthly existence, and no allurements which this earth offers can entice him back again. Cease your repinings. Rejoice in his elevation into the Master's school. There, he is preparing a home which waits to welcome you when your earthly course is accomplished. Go back, Shortfoot, to your home and people. Manfully shoulder your allotted tasks and patiently wait the summons of your master. Farewell."

Immediately the apparition folded its wings and faded before the astonished eyes of Shortfoot. The sun's rays roused him. He bathed his face in the cold lake water and began his homeward march, pausing frequently to rest by the way.

"The spirit must have come from Hiawatha or, perhaps, he is from the Christ the white teacher has been telling my people about. I will go to the mission and talk with the missionary."

It was noon, on the following day, when Shortfoot entered the Indian village. He did not tarry to speak with his people, but went at once to the mission.

Mr. Hemenway was greatly surprised to receive a visit from this pagan chief who had refused all his appeals to attend divine service. He offered the chief a seat in his study.

"Your face tells me that you have been fasting, Shortfoot. Did you find comfort for your troubled heart?"

"Yes," responded Shortfoot. "Yesterday morning a vision splendid appeared before me and a voice spoke to me from the Great Spirit. I have come to you for an interpretation of his words."

"Tell me what the voice said, Shortfoot."

Then Shortfoot began the story of his fast. He repeated minutely the words of the Spirit. When he had finished, Mr. Hemenway said:

"Shortfoot, heed the Spirit's teachings. They are words of wisdom from the Great Spirit. They are the truths which his son, our Christ, spoke while on earth. I am striving to teach them to your people, but you have shut your ears against them. Come with your people on the Sabbath and I will tell you of the Christ. It was his custom after a long fast to take meat with his disciples. Come, now, and dine with me."

Mr. Hemenway led the way to the dining room, where he served the old chief a sumptuous dinner. Shortfoot departed immediately after dinner, promising to attend divine service on the following Sabbath.

The day dawned clear and balmy and the mission church was filled with a dusky audience, but Shortfoot's face was not among the throng. When the service began Mr. Hemenway noticed the odor of tobacco smoke floating through the open window near the pulpit. He walked to the window and was astonished to see Shortfoot wrapped in his blanket and seated on the ground, calmly smoking his pipe. Mr. Hemenway sought him after service.

"I missed you, Shortfoot. Why did you not come into the church?"

"I cannot smoke inside the church and the pipe helps me to meditate on the word spoken. I will keep my seat outside," responded Shortfoot.

And he did. Each Sabbath the odor of tobacco floated through the open windows and stimulated Mr. Hemenway to

speak words of cheer and warning to the stern old pagan outside.

Summer came on and Shortfoot often hoed and weeded beside the minister in his garden and discussed the puzzling questions of theology.

One day, word came to the mission that the old chief was sick. Mr. and Mrs. Hemenway went at once to the wigwam and ministered to his needs. On his recovery, Shortfoot requested two of his braves to paddle him to Montreal Falls. They equipped their canoe with provisions and started down the river on a cloudless summer morning. They made their way rapidly down stream and along the lake shore, reaching Montreal river late in the afternoon.

"Tarry here, comrades, and kindle our camp fire, while I go on and give thanks to the Great Spirit."

"Better take us with you, Shortfoot. The rapids are strong and the whirlpool treacherous."

"No, I wish to commune with the Great Spirit alone. I wish to secure a branch of the pine where I stood and recognized the voice of the Great Spirit. I shall keep it as an emblem of my faith. The Spirit of my vision will guide me."

Shortfoot turned the canoe up the river and the Indians erected a rude wigwam and kindled their evening camp fire. An hour passed. Then the elder brave sprang to his feet, exclaiming:

"There is the canoe! Something has befallen Shortfoot."

They hastened to the beach, where the river rolls into the great lake. The angry rapids whirled the canoe past them into the lake. Shortfoot's body followed in its wake. The braves dashed into the lake; rescued them and bore Shortfoot's body to the wigwam. His hand clasped a pine branch, and the smile resting on his face proved that his guardian angel had not failed him.

Beloit, Wis.

IN WISER HANDS

A lady, who had been three or four years away from her childhood's home and settled in one of her own, was taken seriously ill. Her mother, with all a mother's solicitude, was anxious to be with her daughter at once, and hastened to her bedside. She found skillful physicians in attendance and a trained nurse in charge; there was really nothing for her to do—nothing that she could be permitted to do. Day after day she made brief, silent visits to the sick room, even her presence could not be allowed long, and went away powerless to aid. The ministering was in wiser, more efficient hands than hers, and she could not be trusted with it—would not have dared to trust herself with it.

"But it seems strange," she said sadly one day, "that even I, her mother, can only stand aside and do nothing. There never before was a time when 'mother' wasn't the one to help and comfort; it seems as if it ought to be so still, and yet I would be afraid to do anything but keep hands off and trust to a knowledge and strength that is greater than my own."

It is the same in many a spiritual crisis through which we see our dear ones pass. We long to lift the burden, to lighten the trials, to bestow the coveted gift; but the Great Physician holds the precious soul in his hands, the hands that will make no mistake, and we can only stand aside and trust him.

JIM'S BABY

May Griggs Van Voorhis

JIM had treated me pesky mean
O' that there's no denyin',
The way he acted about that
deal

Was aggravatin' and tryin'.

And after that, when I passed his house,
I walked on the other side;
But, somehow, I don't feel quite the
same

Since Jim's little baby died.

That babe was the purtiest little thing
With the sunshine in her hair;
And whenever I passed her daddy's
house,

I seen her a-standin' there

At the big front windy a-lookin' out
And pertendin' to run and hide;
Ah, she'd allus a sunny smile fer me,
But the poor little thing, she died.

An' t'other day, on the corner there,
I met him, so worn and white,
As if he hadn't a slept a wink
Since the baby died that night.
Fer that little blue-eyed, laughin' pet
Was her daddy's joy and pride,
And Jim was kind and lovin' to her,
Till the poor little baby died.

And somehow, the ranklin' in my heart
Seemed to vanish fer away,
As I clasped my old pard's hand in mine
And looked fer suthin' to say.
But there warn't no need of words jest
then,
We both bust out and cried;
Ah, Jim's got a tender lovin' heart
And Jim's little baby died.
Toledo, Ohio.

Abraham Lincoln's Kindness to a Bird.

In the early pioneer days, when Abraham Lincoln was a young attorney and "rode the circuit," he was one day traveling on horseback from one town to another with a party of friends, who were lawyers like himself.

The road which they traveled led across prairies and through woods. As they passed by a grove where the birds were singing merrily, they noticed a baby bird which had fallen from the nest and lay fluttering by the roadside.

After they had gone a short distance, Mr. Lincoln stopped, turned, and said: "Wait for me a moment; I will soon rejoin you."

As his friends halted and watched him, they saw Mr. Lincoln return to the place where the helpless bird lay on the ground, and tenderly take it up and set it on a limb near the nest.

When he rejoined his companions, one of them laughingly asked, "Why do you bother yourself and delay us with such a trifle as that?"

Abraham Lincoln's reply deserves to be remembered. "My friend," said he, "I can only say this—that I feel better for it. I could not have slept to-night if I had left that helpless little creature to perish on the ground."

Physician—Your ailment lies in the larynx, thorax and epiglottis.

Hooligan—Indade! An' me ather thinkin' th' trouble was in me throat.—Exchange.

Mother—Did you eat the whole of that doughnut?

Son—No; I ate what was around the hole.—Exchange.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
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Monday of the week of publication.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "The Early Relation and Separation of Baptists and Disciples," to M. B. R., writer of "Ohio Letter," who will write for it to this office. The volume offered for next week is the "Life of Henry Drummond."

Sherman Hill removes from Carthage, Ill., to Paola, Kan.

A. B. Cornell enters on his fifth year with the church in Brighton, Iowa, January 1, 1905.

The Second Church has called J. J. Taylor of Connersville. He will begin with them about February 1.

The North Side Church, Terre Haute, has called H. C. Shaw to that field. Good results are expected in this promising field.

Leonard V. Barbre closed his pastorate with the Second Church, Terre Haute, and began with the College Avenue Church January 1.

Chas. H. Altheide, singing evangelist, desires pastors and evangelists wanting a soloist and chorus leader to write him for dates and terms at Bloomfield, Iowa.

P. W. Walthal, formerly of Cayuga, has gone to Covington to take the work there. Bro. W. has done good work at Cayuga and two nearby country churches.

Stephen J. Corey, secretary of the New York Missionary Society, is assisting President A. McLean holding missionary rallies every day during the month of January.

I. H. Wright has begun his work with the church at Paris, Mo., where he arrived recently from Woodbine, Ia. We wish for him the largest prosperity in the Gospel.

The "Standard," a leading Baptist journal, published at 324 Dearborn street,

Chicago, in its New Year number is full of most interesting news gathered from all points of the compass.

We have received the Tabernacle Bulletin, North Tonawanda, N. Y., an elegantly printed bulletin of the Central Church, having the appearance of work and enterprise and success.

O. D. Maple has been called to the church at Marion, O. He leaves Mt. Pleasant, Iowa, in excellent condition and carried away with him a fine Bible and purse of funds as an expression of the appreciation of the Mt. Pleasant people.

The friends of the late W. H. McGinnis, who was the dean of the ministry of northern Illinois, have recently erected a monument over his grave at Princeton, Ill. Many Disciples of the northern Illinois churches had part in this service of love.

Thos. J. Thompson has been called to the pastorate of the church at Slater, Mo., without being "sampled," but simply upon the recommendation of the brethren in other churches where he has labored. He began his work there January 1, 1905.

Mr. Walter J. Manson, Chicago Heights, and Miss Ada B. Mitterling of Wolcott, Ind., were married at the parsonage at Chicago Heights Thursday, December 29. Harry E. Tucker officiated. Both parties are active workers in the church.

The church at Red Cloud, Neb., is flourishing under the care of Homer B. Clemmons. Several departments of Christian work are organized and doing good and prosperous service. We wish them still larger usefulness and recompense during 1905.

A. H. Gamble of Dixon supplied the pulpit of our mission at Savanna, Ill., on New Year's Day. W. A. Green will supply there January 15. The northern Illinois pastors have been generous in helping this mission until the right man can be found for pastor.

Oscar T. Morgan, Lindenwood, Ill., was in Galesburg, Ill., from December 12 to 17, and gave a course of Bible lectures on "The Teachers of Israel and Their Writings." All the leading churches united in the work. He also spoke before the students of Knox College.

A very useful man has left the ranks of the Ohio ministry by the death of C. W. Huffer, so well known at Mogadore, Hanoverton, New Garden, Kensington, East Liverpool, Toledo and East Sebring. A tireless worker, he now rests from his labors and his works do follow him.

Chas. W. Dean has just closed a splendid meeting at Colfax, Ill., with Chas. D. Hougham of Streator as evangelist. He is a splendid preacher of the Word. Thirty-seven were added, and of these a large number were men of mature years. Fifty have been added in the last eight months.

H. A. Easton, singing evangelist, and long associated with J. V. Updike in some of the great meetings of our movement, has recently been in a meeting with G. L. Snively at Greenville, Ill., and this month is engaged for another great campaign of song and soul saving at Richmond, Mo.

Our National Benevolent Association has just issued Annuity Bond No. 83 for \$500 to Sister Martha J. Tuttle of Illinois. This is Sister Tuttle's second \$500 gift to the association. Inquirers concerning this method and the work of the association may address Geo. L. Snively, 903 Aubert avenue, St. Louis, Mo.

The church at New Bedford, Ill., rededicated their building, after remodeling it, the first of January. L. L. Carpenter was master of ceremonies. Five visiting ministers, including former pastors and neighboring pastors, were on the program for the day. The pastor of this enterprising church is J. F. Smith.

Report comes from Mansfield, Ohio, that Bruce Brown's pastorate has been inaugurated with splendid success. The work is progressing finely. A series of revival meetings was begun Sunday night, Jan. 1st, conducted by the pastor, which already is bearing fruit. Prof. Fitz, of New York, has charge of the music.

The Foreign Society requests the churches to send in orders for March offering supplies at once. This course will be a great accommodation to the managers. The prospects for a general offering are quite favorable. We are sure the churches will be glad to promptly comply with the request suggested.

H. G. Hill is to address the Y. M. C. A. men's mass meeting in Indianapolis. He is the only local man invited to speak to this gathering. Almost 2,000 men attend each service, and the success of the meetings is attracting attention over the whole Y. M. C. A. world. We are glad to have our own brethren participate in such gatherings.

Mr. J. O. Kemp, of Mansfield, Ohio, is in the city for a few days attending the semi-annual exhibit of furniture manufacturers. Mr. Kemp is one of the officers of the church at Mansfield, and speaks enthusiastically of the work of pastor and people, and the hope of large things for the work of the Mansfield church under the pastorate of Bruce Brown.

The F. C. M. S. has prepared an exercise—"Redeeming the World"—for the Endeavor societies for Endeavor Day, which occurs February, 1905. Last year over 300 societies observed Endeavor Day in the interest of the Damoh Orphanage work. It is desirable that 500 C. E. societies should be interested this year. See address of the F. C. M. So. to the leader.

Last week the Foreign Society received three gifts on the Annuity Plan, one of \$2,000, one of \$200 and one of \$100. Corresponding Secretary F. M. Rains, Cincinnati, O., will be glad to give any friends full information concerning the plan, which is constantly growing in favor. The Foreign Society expects to receive a larger amount from annuities this year than in any previous year.

In the report of the American Board of Foreign Missions (Congregational) for 1904 by the editorial secretary, E. E. Strong, D. D., gives the statistics of the work as carried on by societies in the United States, Canada, Great Britain and Ireland, and continental Europe. It shows that there are 25,672 stations and out-stations, 5,814 men missionaries, 6,586 women missionaries, 64,347 native laborers, 1,209,011 communicants, 120,494 additions to the churches last year and 1,027,566 persons under instruction. The income of all the societies last year was \$16,118,280.

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AMERICAN TRACT SOCIETY

130 Nassau Street, New York

E. L. Day is to be with Brazil another year.

The first letter opened by the corresponding secretary of the Board of Church Extension in 1905 contained a check for \$1,000 from a friend in Missouri on the Annuity Plan, which lifts our Church Extension Fund up to over \$445,000. This means that during 1905 we have \$55,000 to raise in order to reach a half million by the close of 1905. Every church and every friend of Church Extension should arrange now to have a part in lifting our Church Extension Fund up to the coveted amount, which is a half million, by the close of 1905. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The president and secretary of the Foreign Christian Missionary Society, A. McLean and F. M. Rains, have sent out greetings for the New Year in which the following beautiful wishes are expressed: "May you have a vision of God that shall make you eager to save all men; a vision of yourself that shall give you charity for the weakness of others; a vision of others that will reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self, a servant of all men. We wish for you grit enough to battle with difficulties, patience enough to outwear all vexations. The Lord mark out your ways and lead you in them; and may He touch and refine all your affections and give to your faith the vision of eternal life."

The church at North Tonawanda, N. Y., under the leadership of W. C. Hull, is making commendable progress. The church had its social gathering and review of the year recently. Notwithstanding the fact that they have made heavy payments upon the mortgage fund, the receipts this year exceed those of last year by nearly five hundred dollars, as the total receipts of 1904 amount to \$2,108. As the editor of the Christian Worker, published in the interest of the North Tonawanda Church, says, "This, dear friends, is truly a remarkable showing and indicates heroic giving." Bro. Frank O. Fannon, formerly pastor of the church, will conduct a series of evangelistic meetings beginning January 8th. Bro. Fannon was with the church last year and did excellent work, delighting the entire community. He is a noble-hearted, true soldier of the cross, and one who can work in thorough harmony with such spiritual-minded, cultured workers as Brother and Sister Hull.

L. E. Sellers has rounded out five years of service as pastor of the Central Christian Church, Terre Haute, Ind. During this time there have been 550 additions to the church, and this without any assistance from the outside. Brother Sellers has delivered 725 sermons and addresses besides having conducted more than 200 funerals; 175 marriages stand to his credit for this term. During these five years two churches have been organized in Terre Haute directly through his leadership. One of these new congregations has built its house and the other, the College Street Church, of which L. V. Barbre becomes pastor January 1st, will build in the spring. Besides having made this splendid showing for the five years, Brother Sellers spent four months of the current year in the Orient, thus preparing himself for larger service. The outlook for the work in Terre Haute is exceedingly bright. Allen Wilson be-

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics, and so-called blood purifiers, will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

gins a meeting at the Central Church on January 1st; at the same time Brother Sellers begins another five-year term as leader of this great church. Miss Madge L. Kent, a graduate of the School of Pastoral Helpers, has been the assistant pastor during the past two years.

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CHICAGO

EVANGELISTIC NOTES

A. M. Hootman is conducting a revival
at Lowell, Ind.

H. H. Peters, Eureka, Ill., had two con-
fessions Jan. 1 at Mackinaw, Ill.

Seventeen additions recently under the
labor of H. A. Lemon of Henderson, Iowa.

Bowman Hostetler, Beach City, Ohio,
has been in a seventeen days' meeting at
Dundee, Ohio.

At Williamsville, Ill., Ivan W. Agee,
pastor, had four additions Jan. 1. Two
by statement and two by confession.

There have been five additions at Blue
Hill, Neb., recently, and Junior Endeavor
of twenty-seven members has been organ-
ized.

Eleven were added to the church in
Dayton, Ohio, where I. I. Cahill is pastor,
of which nine were by confession and
baptism.

At Douglas Park, Chicago, Claire L.
Walte, pastor, there were three additions
on Jan. 1. The prospects of this church
were never brighter.

T. J. Legg, state evangelist of Indiana,
organized a Sunday school at Farmers-
berg, Christmas day, which promises to
grow into a church.

The actual receipts of the Christian
Woman's Board of Missions for Decem-

ber, 1904, were \$24,428.97, a gain over
December, 1903, of \$3,245.89.

DeSoto, Iowa, meeting closed Jan. 1,
with 23 baptized. C. H. Althside, singer;
E. L. Frazier, evangelist, and W. W.
Williamson, pastor.

B. L. Wray recently held a meeting at
Mt. Morris, Ill., which resulted in six
additions, four by obedience. The church
feels an uplift through the meeting.

Mr. and Mrs. J. J. Handsaker, of Co-
quille, Oregon, expect to sail for Jamaica
January 15th as missionaries of the
Christian Woman's Board of Missions.

Buffalo, N. Y., the work in charge of
B. S. Ferrall shows constant signs of
prosperity. Three recent accessions, of
whom two were by primary obedience.

At Ansley, Neb., where Austin and Mc-
Vey recently closed a good meeting, an
Endeavor society of twenty-four members
has been organized. O. A. Adams is their
efficient minister.

The work at Boston, Mass., is pro-
gressing under the labor of A. L. Ward,
pastor. Two confessions Jan. 1, young
men. Had the largest offering in the his-
tory of the church.

Granville Snell has had four additions
at Shawnee, O. T., Jan. 1. One from Bap-
tists. He is now in a meeting with Vortis
Williams, of Stillwater; three by letter
after first service.

Wm. J. Lockhart, Ottumwa, Iowa, and
J. G. Gormony, of Des Moines, assisted
Harvey J. Waggoner, of Allerton, Iowa, in
an 18 days' meeting, resulting in 36 bap-
tisms and six by statement.

Wilson and Hackleman, of Indianapolis,
Ind., are in a meeting at the Central
Church, Terre Haute. L. E. Sellers, the
pastor, had everything in readiness for
their coming and a great meeting is ex-
pected.

H. A. Northcutt has just closed a meet-

ing with the church at Hallon, Kan.,
with 19 confessions. Brother J. F. Pur-
vis the pastor is doing a splendid work
here. The singing was led by Brother F.
F. Dawdy and wife and it was well done.

The church at Thomson, Ill., had a re-
vival in December. The pastor, C. C.
Carpenter, did the preaching and Edward
McKinney led the singing. The meeting
resulted in three additions, two by letter
and one by profession of faith.

Charles E. Smith and his brethren at
Charleston, S. C., are rejoicing in that
under the blessing of God they have been
given 31 additions to their number for the
first eight months of his ministry. The
future looks very bright for the church
that has labored long for a foothold here.

L. C. Howe, Elwood, Ind., has held a
great meeting, at New Lancaster, mak-
ing a grand total of 108 to date (Jan. 1,
1905), mostly confessions and many
heads of families. Entire community
deeply stirred. Meeting continuous. Great
outlook for the new church, which has
resulted from the meeting.

L. C. Howe, evangelist, is in a great
meeting at New Lancaster, Ind., near El-
wood. Twenty-three came forward last
evening, nearly all young men; 153 con-
verts so far, embracing many heads of

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families. Outlook is good for a new church of 200 members. Pray for continued success of meeting.

J. W. Kilborn, Keokuk, Iowa, had three confessions Jan. 1. One baptism and four received the hand of fellowship. Has had eight additions not previously reported. We had our annual meeting and roll-call last night. About 400 responded. Fine reports from all departments. About 150 added during the year. Outlook grand.

The St. Louis papers announce that Frank G. Tyrrell will give a series of Sunday afternoon addresses at Recital Hall, at the Odeon, in that city, beginning next Sunday at 3 o'clock, on the general subject, "A Divine Humanity." His first address will be on the topic, "A Race of Kings."

The work at the Central Church, North Tonawanda, N. Y., W. E. Bower, pastor, is progressing nicely. There have been 11 additions during November and December at the regular services. We expect to begin a meeting the first Sunday in February with Brother H. H. Moringer, of Steubenville, Ohio, as evangelist.

There were three baptisms, regular worship of the church was established, preaching provided for for half time and plans made for further repair on building. Sunday school will be organized. This church had not met regularly for four years, and the building was going to ruin. Roofing and other repairs were made before the meeting. I can hold other meetings in January or February.

Sumner T. Martin has just held his first meeting at Riverside, Cal., under the Southern California Board. It began Dec. 4 and closed Dec. 25; 41 came forward, about half of them made confession of Christ and were baptized. The holiday preparations and excitement hindered the meeting somewhat. This is a good church, with about 400 members, a splendid new house of worship, one of the best of pastors, Bro. Geo. Ringo, and in one of the most beautiful and prosperous cities in the State. I begin next Sunday at Monrovia, a new point for our people.

News comes of the death of Mrs. Levi Marshall of Hannibal, Mo. Typhoid fever was the cause. Mrs. Marshall was the daughter of Col. G. W. Kramer of New York City, a prominent member of the church, at 119th street. J. H. Garrison of St. Louis conducted the funeral service. Levi Marshall is well known as the pastor successively of the churches in Akron, O., Cedar Rapids, Ia., and Hannibal, where he has preached for the First Christian Church for the past ten years. He will have the sympathy of a large circle of friends in his bereavement.

O. P. Spiegel, general evangelist, spent four weeks at Bay Minette, Ala., and effected a temporary organization with 13 members. The week before Christmas he was with Claude E. Hill and the good church in Mobile. There were two additions. They are getting ready to begin the erection of their new church house next month. On my way home to Birmingham some one "swiped" my nice suit case containing dress suit, all his wearing apparel, razor, MSS., a fine new India paper Bible, which he had just bought for his brother and one for himself, and other things too numerous to mention—a big loss to him. But he is not crying over it. He is making dates for what may be the greatest meetings he has ever held, for 1905.

Birmingham, Ala., Box 66.

CORRESPONDENCE

The church at Walnut, Ill., is prospering, having had 80 additions in a little over a year. Five of these have been added recently. The young people have bought a piano for the church.

Annual report of West Jefferson st. church, Ft. Wayne, Ind.:

Number of additions..... 120
Money collected and disbursed...\$4,437
For missions and benevolence... 1,720

The church voted to increase the pastor's salary \$300. E. W. ALLEN.

Bellflower, Ill., Dec. 29, 1904.—Three received for membership last Sunday, one by letter, two by confession and baptism, making a total of 63 this year.

I have declined a call to remain another year, and have accepted a call from Lake Fork and Copeland churches, each for half time. I begin there Jan. 8, 1905.

Address, J. D. Williams, Lake Fork, Ill.

Oxford, Kan., Jan. 2, 1905.

Christian Century Co.:

Dear Brethren:—Four added yesterday at regular services. One from M. E., three by letter. Our audiences are increasing; also Bible school is increasing in attendance. Our C. E., both junior and senior, are doing better work. The junior, under our leaders, Mrs. Thew and Miss Oldham, are doing fine. They support Mrs. Menzie six days. Six little girls do this, while the others expect to give \$1 each. They gave \$18 for missionary last year. B. F. STALLINGS.

Christian Century.

Dear Brethren: I enclose New Year's greetings and postoffice order, the former because I appreciate your good paper and the second to keep it coming. Eleven baptisms here in December. Yours truly, Matanzas, Cuba. Melvin Menges.

Christian Century: This has been a banner year for the church at Mishawaka, Ind. For some time this church had been losing ground till the year 1903 caught it at low water mark, with only \$889.57 raised for all purposes, and a loss in net membership. During the year 1904 the tide has brought us to the other extreme, with \$2,106.62 raised for all purposes, and 93 accessions; \$644.53 were given for missions and evangelism, and 80 of the conversions were during a meeting held at the close of the year by Harlow and Ridenour.

The Lenox (Ia.) church held its annual meeting Jan. 1 and the reports of the church and its auxiliaries all showed a good degree of success. The financial reports all showed all bills paid and a balance in the treasuries. The membership is not so large as it was a year ago, on account of the poor preaching and so many removals from the town. They hope to do better now. I. H. Fuller enters upon his third year with an increase in salary. This is a fine people to labor with. Miss Emma Grim is the committee on good literature to represent the Christian Century Company. A good religious journal in every home is better than an assistant pastor.

A NEW YEAR'S GREETING.

I trust the past year has left you happier in mind, stronger in body, sweeter in life and richer toward God. It is gone—whatever else may be said of the closing year is hardly worth while. Its sunshine has warmed us, its shadows were fleeting, perhaps that is enough to remember. That which is past should concern us less than that which approaches. I will let another express my New Year's prayer on your behalf.

"May you have a vision of God that shall make you eager to save all men; a vision of yourself that shall give you charity for the weakness of others; a

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Sunday-School Supplies

MONTHLY.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

WEEKLY.

1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright pictures, Lessons and Entertaining Stories.

3. **The Round Table**, for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

QUARTERLY.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people, arranged along Kindergarten lines.

2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department.

3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes.

4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department.

5. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers.

6. **Bible Lesson Picture Roll**, printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.

7. **Christian Picture Lesson Cards**. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

ANNUAL.

Christian Lesson Commentary. The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

Write us for free sample copies. Samples will be sent to you by mail.

Christian Publishing Co. 1522 Locust St. St. Louis, Mo.

vision of others that will reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self, a servant of all."

Under Christ your pastor,
Iowa City, Ia. Percy Leach.

Columbus, Ind., Dec. 30, 1904.

I closed a two weeks' meeting at Johnson City, Tenn., lately, with 60 additions. It was a good meeting throughout. Leonard Daugherty, the popular leader of song in the Southland, led the music and he led it well. I have secured him for a number of meetings for the coming year. His chorus work is fine. He is whole-souled, sweet, spirited and spiritual. It is worth a great deal to a church to have him train a chorus of 40 or 50 voices.

J. Lem Keevil is the able minister here. He made splendid preparations for the meeting. He is a Napoleon at marshaling forces and stirring things before the meeting began. I go next to Wilmington, Ohio, where E. J. Meacham ministers.

JAMES SINDELL.

My Dear Christian Century: Another message is at hand from Brother John E. Randall. This was written Dec. 6th. The night before, Elder Charles McHardy, father of Miss Isabel and A. C. McHardy, two of our missionaries in Jamaica, passed to the life that is life indeed. Father McHardy has been actively engaged in the work of Christ in the Kingston church in all of the years it has been a mission of the Christian Woman's Board of Missions. When I was there he was nearly blind and was bowed under the infirmities of age, but his faith was strong and his affection for Christ and the church glowed with increasing warmth. On the occasion of the celebration of the Silver Anniversary of the going of our first C. W. B. M. missionary to that island, held in Duke Street chapel, Feb. 5, 1901, I heard him offer prayer never to be forgotten. His petition for the C. W. B. M. were a benediction.

Including Miss Maddix, of whose home-going I wrote you, the Kingston church has lost five active members in six weeks—one, Mrs. Silvera, their efficient infant class teacher. But from Nov. 27th to Dec. 4th, inclusive, they have enjoyed thirteen additions. They observed C. W. B. M. day on Dec. 4th with an offering of \$39.63. On that day were seven confessions, including three young-lads who are great-nephews of the sainted Miss Maddix.

J. E. Randall, a son of our senior missionary, C. E. Randall, is greatly beloved by the people among whom he lives his business life, so that all see his supreme business is to seek souls for Christ. For many years he has been secretary of the C. E. Union for all Jamaica. "Mr. John," as they affectionately call him, after telling of those brought to Christ, added: "To Thy name be all the glory!" He reports that at the annual convention of Jamaica C. E., held last month, our own Brother G. D. Purdy was elected vice-president—that is equivalent to his election for president in 1905. Amid all discouragements—from human viewpoint—the Lord is magnifying His word and establishing the work of His consecrated bond-servants in that needy isle.

Sincerely and gratefully,

Mrs. Neil MacLeod.

P. O. Box 981, Kent, O., Dec. 15, 1904.

Annual Meeting at Maryville, Mo.

Yesterday was a great day in the history of the church here. All-day meetings were held at the church, with dinner in the church parlors at noon. The treasurer reported all bills paid and a balance in the treasury, and, as there was no shortage to raise, we took two missionary offerings, one of \$100.00 for district missions, and one of \$100.00 for state missions.

The church had raised right at \$5,000 for running expenses in 1904. The total of all departments for missions was \$1,415.83.

The watchword for 1905 is: "1,000 members and two living-links, with more members and more money in every department."

Part of the past year the church has been without a pastor. The writer's term began seven months ago, and during that time 96 have been added to the church, 65 of them by confession and baptism. The present membership is 963.

Progress has been made in the departments as well as in the church proper. Our Y. P. S. C. E. has grown from 71 four months ago, to 140 at the present time. A Young Woman's Mission Circle has been organized. This mission band has been divided and two C. E. societies organized out of the material, a junior and an intermediate, and the ages limited to 10 and 15 respectively. Fifty-three have been baptized during the year out of the Sunday school; 29 out of the Y. P. S. C. E.; 22 out of the intermediate; 5 out of the junior; 2 out of the Young Woman's Mission Circle.

At our Foreign Mission rally, held by President McLean, Jan. 20, we are expecting a feast of good things. The preachers and brethren generally for 60 miles around are invited.

H. A. DENTON, Pastor.

The following note might well at this season of the year be repeated over and over again thousands of times and only good would thereby be done:
Christian Century Company, Chicago, Ill.

Gentlemen—Enclosed please find draft for which please send the Christian Century to my mother, Mrs. G. W. Thompson, beginning first issue of 1905.

GEO. M. THOMPSON.

Wedding.

Ethel Alice King of Clarion, Iowa, was married Wednesday, December 28th, to Dr. J. W. Edmunds of Seattle, Wash., where Mr. and Mrs. Edmunds will make their future home. H. F. Burns of the University of Chicago performed the ceremony.

The authority of the good does not rest on its austerity.

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY
White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write to Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered.

White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

The Anti-Saloon League.

The Anti-Saloon League, as the now officially constituted agency of the federated churches, is entering upon the greatest fight for righteousness ever seen in the state of Illinois.

It will be a square measuring of strength between the organized church and the united liquor interests, and the issue is clear. The battle ground is the Illinois legislature, which convenes the 4th of January. The church has declared for the local option bill. The saloon says that it means the beginning of the end of the saloon business and therefore opposes it.

The League is a demonstrated success. (See folder, "It Does Things.") The Peoria and other victories, the consternation of the liquor men (see quotations) and the backing of the great newspapers are clear evidences that that League has become a real factor in the situation.

The one thing which more than any other made the local option bill an issue and laid it upon the conscience of the righteous people of the state, with results in our initial campaign last time which astounded the politicians, was the concerted discussion throughout the state on the last Sunday in January, 1903. More than a thousand churches responded. It made the movement.

The church forces have yet to demonstrate that they are capable of sustained effort. A great union meeting of the pastors of Chicago at which over five hundred were present adopted the enclosed resolutions for concerted discussion.



J. M. AULD, M. D.
Chicago's Celebrated
Specialist in Rectal and
Intestinal Diseases, who
treats patients personally.

I CURE

BOWEL TROUBLES
Fistula, Piles, Itching Piles,
Rectal Fissures, Ulcers,
Constipation, Diarrhea, Proctitis, Dyspepsia, Indigestion,
Malnutrition, Headache, Nervousness, Insomnia,
Stomach, Torpid Liver.

And all other Rectal and Intestinal Diseases, permanently and painlessly without the knife.

I make no charge for consultation and examination.

CORRESPONDENCE Write me in detail regarding your case and I will send you free of charge, a scientific opinion and my 40-PAGE ILLUSTRATED BOOK, "Rectal and Intestinal Diseases—Their Cause and Cure," with testimonials.

J. M. AULD, M. D., Suite E, 80 Dearborn St., Chicago, Ill.

No Delay

In keeping social or business engagements caused by nervous or sick headache, or other pains or aches by those who have learned the merits of Dr. Miles' Anti-Pain Pills. They simply take a tablet when the symptoms appear, and they are quickly dispelled. In fact

Dr. Miles' Anti-Pain Pills

will prevent, and also cure, all pains of every nature, and are absolutely harmless. The soothing influence upon the nerves and muscles, quiet and refresh the irritated conditions.

"Dr. Miles' Anti-Pain Pills always cure my headache, and the beauty of it is, it costs such a trifle. I am glad there is such a remedy for people who must work, sick or well. Headaches never prevent me from keeping my engagements."

MRS. G. N. GRIFFITH, Santa Ana, Cal.
The first package will benefit, if not, the druggist will return your money.
25 doses, 25 cents. Never sold in bulk.

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TO PROVE that Daus' Tip-Top is the best and simplest device for making 100 copies from pen written and 50 copies from typewritten original, we will ship complete, duplicator, cap size, without deposit on ten (10) days' trial. Price \$7.50 less trade discount of 33 1/3%, or \$5 net.

THE FELIX G. B. DAUS DUPLICATOR CO.
Daus Building, 111 John St., New York City.

sion on the last Sunday in January, 1906.

We find the people eager and ready. They are supporting the work as never before. They are willing to do the larger things which are necessary if the pastors and churches will lead out. We want two thousand churches in line this time.

We desire to raise with you, personally, the question of whether you will act upon these resolutions. Please advise us whether we may count upon you.

Please also see that the matter is brought up at your next Ministers' Meeting in order that it may be a concerted action in every locality and advise us when action is taken.

Very truly yours,
WILLIAM H. ANDERSON.

ANNUAL REPORT OF THE CHICAGO CHRISTIAN MISSIONARY SOCIETY FOR THE YEAR 1904.

A Larrabee, Cor. Sec. C. C. M. S.

The beginning of organized missionary effort in Chicago dates from 1894 (ten years ago). Of the churches existing at that date we have nine, and in the decade which follows sixteen have been organized, with four places opened for mission work (unorganized).

Four of our mission churches have become self-supporting—viz., Evanston, Austin, Irving Park and West Pullman. Two—Keeley Street and 106th Street—are independent missions. Fourteen churches provide for current expenses unaided by this society, and thirteen churches and missions are needing supplementary help at the present time.

The churches contributing to support of mission work of the society in the past

CANCER CURED

WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

JR. BYE, Cor. 9th & Kansas City, Mo.

year number seventeen. See treasurer's report for the amount of their giving.

Our collections for the year from
all sources amount to.....\$5,112.85
Balance from previous year.... 398.83

Sum total of funds for 1904 \$5,511.68
The total of disbursements for
year 4,698.78

Balance on hand \$812.90
Amount trust funds in bank.... \$188.34
Amount general funds in bank.. 624.56

The contributors to this society were:
American Society (\$2 for \$1)..\$1,376.60
American Society, supt.'s salary 500.00
American Society, Englewood

Living Link 225.00
Woman's Board of Missions.... 1,500.00
From the Chicago churches.... 763.60
From miscellaneous sources.... 590.65
From individual giving..... 157.00
Balance from last year (1903).. 398.83

\$5,511.68

Nine churches are receiving aid in the payment of pastors' salaries, to wit: Chicago Heights, Douglas Park, Evanston, Harvey, Laflin Street, Logan Square, South Chicago, South Side (Colored) and West End. Five others were helped incidentally with small amounts, making, in all, \$3,155.75.

Two churches were organized during the year—one at western limits of city, known as "West End," and the other at Logan Square, it being the reorganization of our Maplewood Mission. Also a new work has been opened at Blue Island.

Living Links.

The Englewood Church, Jackson Boulevard and Metropolitan, also the Cook County Endeavor Union, have entered the Living Link service in Chicago, under the American Christian Missionary Society. This will make permanent provision for four of our City Mission churches.

Evanston Church purchased property during the year, giving it a home well located, free from debt, having a valuation of about \$7,000, also the Garfield Boulevard Church acquired the ground with buildings formerly occupied by the Presbyterians, at Aberdeen and Fifty-fifth streets. It is purchased on easy terms, and at the low price of \$4,500. Thus we have eight of the sixteen mission churches comfortably provided with houses.

The Humboldt building lot, as recommended at the annual meeting one year ago, has been sold and the purchase money, amounting to \$1,100, returned to Church Extension Board, thereby cancelling all obligations on that account.

The number of evangelistic meetings held during the year for mission churches was nine. They total a service of 187 days, 214 sermons, 153 accessions. Received into membership from organization of churches, 76; total additions, 229.

The Chicago work for the year 1904 shows a gain in membership of 385; in Bible schools, 14 (three schools with 385 members were lost to us); in Christian Endeavor, 103; in the Juniors, 74. We also have an increase of two resident ministers.

A. LARRABEE,

October 31, 1904. Superintendent.

It is a very comforting exercise to rip up the devil while you are riding on his road.

Eczema

Ordinary "medicated" soaps are nothing but soap and have no medicinal effect.

Glenn's Sulphur Soap disinfects, heals eruptions, eczema and cures itching.

One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be

Cured with Glenn's Sulphur Soap

25c. a cake at all drugstores or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

Devotional Songs

296 pages, cloth, \$22 per 100; 20c. each by mail. A generous copy for contribution will be sent on request. Published by the publishers of the "Song Book" THE BIGLOW & HALE CO., New York and Chicago.

The International Quarterly.

The January number of the International Quarterly maintains the high standard which it has established. The first three articles will indicate the truly international character of the magazine, while the names of their writers guarantee the scholarly qualities. They are "The Present State of Europe," by Emil Reich; "Earth and Man; an Economic Forecast," by N. S. Shaler, and "The Vienna Congress; an Historical Sketch," by August Fournier.

The editor of this Quarterly, Mr. Frederick A. Richardson, actually published his articles at a loss until the last year. He is determined to have only a thoroughly first-class and independent magazine. Every article is purchased, and it is published only because it conforms to the standard Mr. Richardson has set. Intelligent Americans owe Mr. Richardson a great debt for establishing and maintaining this Quarterly.

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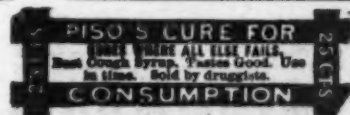
Edward Amherst Ott, Ph. B., M.O., President. Author—Lecturer

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YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

C. W. B. M. COLUMN

Mrs. T. D. Butler

CHRISTIAN unity is receiving attention in the foreign fields. In her report Mary Grabel, who was one of the four young women to go to India in 1882, has this statement:

"As chairman of the Committee on Christian Unity, it has fallen to me to send out 2,350 tracts on Christian Unity. These have gone to every mission station in India, Burma and Ceylon, so far as known. That this important subject is receiving something of the attention its importance demands is evident from the letters which are so soon being received. May we be prepared to improve the opportunities which this overture may open up to the Disciples of Christ."

Annie E. Davidson, our state C. W. B. M. president, sends us the following echoes from C. W. B. M. Day observance:

The church at Stanford, Ill., observed C. W. B. M. Day by having the work presented by members of their own auxiliary. They made thorough preparation. Sent a note of invitation and an offering envelope to every church member. Their offering, \$44.52, was the best C. W. B. M. Day offering in their history.

We wish to call attention to the plan adopted by the auxiliary and pastor of the Second Church, Bloomington, Ill., as reported in January Tidings. (See page 348.) All who have not read the January issue of Missionary Tidings send to Mrs. Helen E. Moses, 152 E. Market street, Indianapolis, Ind., for a copy.

At Eureka, Ill., the C. W. B. M. Day offering was \$25. Seven new members were secured.

In all the "Echoes from C. W. B. M. Day" we note that the most successful results followed a thorough preparation by pastor and auxiliary.

Now that C. W. B. M. Day is passed, and the offering sent unrestricted to general fund, auxiliaries should turn their attention to preparation for the observance of the work of prayer and self-denial preceding Easter. It is hoped that Illinois auxiliaries will have raised their full apportionment in special offerings by Easter. Easter offerings can be applied on your special offering if you so request when you remit.

G. A. Campbell, pastor of Christian Church at Austin, preached a good mis-

sionary sermon in the morning of C. W. B. M. Day.

In Pacific Christian we have a most excellent account of C. W. B. M. Day at University Place Church, Des Moines, Ia. The Young Women's Society, organized in 1884, with a membership of about 60, the auxiliary organized prior to that time with nearly 200 members, and the Burgess Memorial Circle of Girls, with a membership of from 60 to 75, had the meeting in charge.

Bro. Rambo, of the Foreign Society, who is home on a furlough from India, addressed the meeting.

After the address, Mary Carpenter in a beautiful speech and lovely manner, presented Miss Daisy Drake to the audience as the living link missionary, to be sent and supported by these three auxiliaries. She is to be graduated in June and go to India in the fall.

From the Christian Companion we glean a few: C. W. B. M. Day notes from Kentucky:

Nicholsville observed the day with a fine sermon by Prof. Calhoun. Offering \$43.00, which will be increased.

President Burriss Jenkins delivered the C. W. B. M. Day address at Georgetown. Offering, \$46.00, which will be increased at least to \$50.00.

Paris is exultant over the results. Sermon by Carey E. Morgan. Offering, \$100.

Chestnut Street, Lexington, had a splendid address by Mrs. McDiarmid and offering of \$22.00, which will be increased.

The offering from Central and Broadway churches, Lexington, will be about \$100.00 each. Prof. Milligan remembered us with \$25.00.

Antioch observed the day with a splendid address on the work by Prof. S. M. Jefferson. An offering and three new members.

Miss Ruby Huffman, of Morehead, sent some interesting items to the Christian Companion. All who attended the 1903 convention in Detroit will remember her. One of our Mountain Mission schools is located here.

Bro. D. G. Combs, of Grayson, recently closed a meeting here with 86 additions, mostly students.

The Young Ladies' Mission Circle has added to its list eight new members, all students.

The Y. M. C. A. is doing a grand work this year. They have fitted up a reading room in Burgess Hall. They do personal work among the students, and aid in mission work at Rodburn and Brady.

Every pupil in the school is a student of the Bible. Prof. Button has three Bible classes for the advanced grades. Some are planning to take a mission course, which will prepare them for special work in the mountains.

In December Tidings we learn that the National Board voted \$2,000 for Chicago Missions. This is \$500 more than was given last year.

Next convention at Englewood, Thursday, March 2d. All who are not present will regret it.

A GOOD BOOK FREE.

During January any subscriber of the Christian Century may select from our order list any book or books costing one dollar upon the following condition: Send us two subscriptions, new or old, and two dollars.

Some men fear they are losing their religion because they are growing out of their small clothes.

MARCH OFFERING FOR FOREIGN MISSIONS.

First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 584, Cincinnati, O.



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recently discovered by the Seaboard offers splendid opportunities for investment and colonization.

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113 Adams St., Room 296. CHICAGO.

CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.



SQUIBS ABOUT BOOKS

All books mentioned in The Christian Century may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

Sometimes the utterance of a single sentence has played an important part in the destiny of men. When the news of the assassination of President Lincoln spread like a pall over the North, and a nation hung its head not only in sorrow but in dread fear of the safety of the Union, there flashed over the wires a message that inspired many a faint heart with a new courage born of despair. A mere boy, a stripling in the first blush of manhood, set upon his own brow the seal of destiny when he wired that immortal sentence, "Lincoln is dead, but the government at Washington still lives."

The nation was not long in learning the worth of that man. It made him President of the republic; and over his bier one of the grandest eulogies that was ever spoken extolled his greatness in diction that lives in American letters as the choicest gem of English in the language. That prose idyl, together with hundreds of others, is published in a volume which last week we announced would be offered to our readers at a special price.

All the best gems of oratory from the time of the Greek Pericles to the present regime of the American Roosevelt have been gathered together and published in book form under the title, "The World's Great Orators and Their Best Orations." This great volume contains the masterpieces of eloquence spoken in the senate chambers of the world, proclaimed at the head of armies in the conflicts of the nations, or thundered in grandeur from the pulpits.

The study of oratory lays the foundation for greatness. Here we meet the greatest men of history at their best and get a closer view of their greatness. They are all represented here under one cover, in convenient form—Demosthenes, Cicero, Caesar, Chatham, Fox, Pitt, Knox, Wesley, Spurgeon, Gladstone, Mirabeau, Patrick Henry, Lincoln, Douglas, Calhoun, Webster, Clay, Beecher, Talmadge, Henry W. Grady, Blaine, Garfield, McKinley and hundreds of others—the great vital, living utterances of the ages, that have made glorious history, shaped the destinies of nations and molded public opinion. Not merely a book of oratory, but also a book of the choicest selections of the world's best literature, each of which may be read or studied as a model for public speaking, or to delight a company of friends, or to entertain an audience—a work for use or reference on hundreds of occasions.

It is like a book of choice quotations gathered from the great and exhaustless storehouse of books and condensed into one volume. Conveniently arranged. This remarkable volume contains over seven hundred pages of the choicest gems of the language. Handsomely illustrated, and bound in cloth. It will be sent to any of our readers, charges paid, for \$1.25. Money will be refunded whenever asked, if not satisfactory. A special circular giving full description, synopsis of

the entire work will be mailed to any address upon receipt of a 2-cent stamp to pay postage, or if you'll take our opinion send \$1.25 and if unsatisfactory money will be returned.

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HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.

Dear Brother Young: I have just finished reading your recent book published under the above title. As a minister, I heartily thank you and the Century Co. for bringing out, in so attractive a form, these truly epoch-making documents upon the theme that is just now holding the attention of the best representatives of all great Christian organizations.

I consider it providential that at this important stage in the evident struggle of Christendom to reach the Christ of the Gospels, this work should appear. No member of the church should fail to possess a copy of this book for study of the real cause of our distinct existence as a Christian organization. No preacher can afford to be without this book as a stimulant to a renewed study of the great principles of the Restoration Movement.

It is to be hoped that in addition to an extensive sale of the work among our own people, you may also see the book enjoy a wide circulation among our brethren of other Christian bodies, for I confidently believe that it would prove a great force under God, for the consummation of our Savior's prayer, "that they all may be one."

J. W. HILTON.

Bethany, Nebr., Dec. 14, 1904.

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.—This is one of the most timely volumes recently issued from our press. It is likewise most serviceable, presenting these great documents in convenient form for study and reference. Some books are for ministers, some for the young, some for old; "Historical Documents" is for everybody. Now that Christian union has begun to arrive, all denominations are interested in such documents; hence, the book appeals to the religious world. It ought to have a good bookstore sale. The publishers will confer a favor on every person they sell the volume to.

It would be a courteous act for our churches everywhere to present a copy of "Historical Documents" to every minister in town.

FRANK G. TYRRELL.

First Policeman—"What did you do with that young woman you pulled out of the water?"

Second Policeman—"Oh, I let her go. She said she was a 'new journalism reporter,' and had been sent out to write an article on 'How it feels to be drowned.'"

The weight of words depends greatly upon the importance of the occasion.

Send for this Calendar.

The Pittsburgh Bank for Savings, of Pittsburgh, Pa., will mail to any address on receipt of a two-cent stamp, a copy of their Art Calendar for 1905. The subject is Carl J. Bienen's famous painting, "Reverie," which is faithfully reproduced by the photo-engraving three-color process in all the delicate colors and tints of the original. It is one of the most artistic productions of the Art Preservative, and undoubtedly there will be a great demand for the same. When writing request the Bank to mail you a copy of their new Banking by Mail booklet No. S-30, that is if you are seeking a safe and profitable investment, with a strong, old established bank, for your savings or surplus funds.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue The C. & BELL CO. Hillsboro, O.



The headmaster of the Wakefield grammar school in an examination paper on general knowledge asked, "Who was John Wesley?" One boy answered as follows: "John Wesley invented Methodist chapels, and afterwards became Duke of Wellington."

CALIFORNIA.

The Chicago & Northwestern Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates, and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. H. M., Chicago, Ill.

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CHARLES WAGNER'S timely book,

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PRESIDENT ROOSEVELT says of this book:—

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P. CHESTER MADISON, M. D.,
America's Master Oculist.
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I CAN CURE YOUR EYES

"A WORD TO THE WISE IS SUFFICIENT"

THOUSANDS of people are to-day standing upon the verge of blindness, either suffering in silence what they consider minor troubles with their eyes, or worse, still, experimenting with them personally, or allowing incompetent physicians to advise and treat them. The eye is the most delicately balanced organ of the human system. It is the most easily impaired, and the nature of the trouble is the most difficult to diagnose. When you consider the absolute necessity of perfect eyesight to attain any success or pleasure in life, and imagine the awful darkness in which the blind must live, it is almost inconceivable that any one should neglect the slightest symptoms, or should submit to treatment by any one except the most skillful and experienced oculist. A wrong diagnosis means a wrong treatment, and a wrong treatment produces other disorders, which may sooner or later result in partial or total blindness. If you are troubled with spots, specks or cobwebs; if you see more clearly on some days than on others; if you see better sideways than straight ahead; if the moon looks double; if a bright light seems to have a circle around it; if your eyes pain or ache or feel as though sand was in them, or if scalding tears flow,

DON'T NEGLECT THEM, FOR DISEASE LURKS THERE AND THE FUTURE IS ALMOST CERTAIN TO BRING TROUBLE. NOW IS THE TIME TO INVESTIGATE THE

MADISON ABSORPTION METHOD

"Cures Every Disease of the Eye from Cataract to Simple Inflammation Without Surgery."

The following unsolicited letter from one of New York's most eminent divines, needs no comment. Cross eyed for years and nearly blinded by cataract, Rev. Millington writes as follows:

Keeseville, N. Y., Nov. 11, 1904.

Dr. P. C. Madison, M. D., Chicago, Ill.

Dear Sir:—The last days of October were "red letter days" in my history, days that brought new hope and inspiration. Before my recollection, measles invaded my constitution and, after threatening to cut short my stay on earth, left me, but with a crossed eye. My parents were assured that the knife could remedy the wrong. Having personally learned to dread the knife in such cases and finding no specialists who had any remedy apart from it, I preferred to remain cross eyed, but this meant double work for my right eye on which I had relied for sixty years.

Several years ago my right eye began to fail me and I became very anxious, for as a minister of the gospel my sight was absolutely indispensable. I therefore sought help, but nothing beyond stronger glasses could evidently be done for me. My oft repeated question to experts was, "Can my left eye be straightened?" Their reply, "Yes, with the knife, but at your age we would not recommend it." My objection to the knife was iron clad, therefore

nothing could be done. Failure of vision increased and nothing was left me but to pray, (which I did), that the Lord would interpose and stop the decline.

Months went by and the decline was not arrested, but I kept on praying that directly, or by proxy, the Lord would help me. And one day your wonderful method was brought to my attention. Discouraged and lacking in faith, I believed that you could not, any more than any other specialist, help me. However, in spite of my lack of faith, I opened correspondence with you which ended in my going to Chicago.

After a close examination of my eyes had been made you assured me that you could straighten my left eye and remove by Absorption the cataract that had formed in my right eye. All that you have pledged you have done, for my left eye. No knife, no pain, but my eye is straight, with greatly improved vision, and the cataract in my right eye is disappearing.

And now I am prepared to believe and declare, that Doctor P. Chester Madison is God's answer to my prayer. His methods are his own and they are splendid. I wish all who need his help as I did, knew of him, for I have no scruples in recommending him as the first and best in his profession.

Yours respectfully, REV. W. E. MILLINGTON.

CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE And With Absolutely No Pain.

No matter if you have tried other treatments, do not be discouraged. I am daily curing people who have tried other treatment, and received no benefit. I have published letters from such cured patients, and can supply you with hundreds of others. Evidence from cured patients themselves can not fail to convince you that there is certainly hope for you. Satisfy yourself by writing to those whose letters you have read. I do not give up a case simply because other doctors have failed. My 20 years' study and scientific research have fitted me for the purpose of curing all so-called incurable cases, and I am especially desirous of having such cases brought to my attention. **MY OPINION AND ADVICE ARE FREE.** A moment of your time in writing to me, may save you or a friend from a life of darkness.

For the convenience of the readers of THE CHRISTIAN CENTURY, the attached coupon is printed. If you are interested in any way, either for yourself or in behalf of a friend, send it to me and I will gladly send you my book upon **"EYE DISEASES—THEIR CURE WITHOUT SURGERY,"** which teems with information concerning the eyes and which is illustrated with colors. **SEND TO-DAY.**

P. C. MADISON, M. D.,

Suite 272, 80 Dearborn St.,

CHICAGO

**Dr.
P. C.
Madison,
Room 272,
80 Dearborn St.
CHICAGO.**

DEAR DOCTOR:
Please send to me FREE
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